

LIVINGSTONE'S TRAVELS.

SECOND EDITION.



DAVID LIVINGSTONE.

Born at Blantyre (in Lanarkshire, near Glasgow), 19th March, 1813.
Died at Chitomba (in Central Africa, nr. Lake Bangweolo), 30th April, 1873,
and was buried in Westminster Abbey, 18th April, 1874.

THE "A.L."
Masterpieces of Standard Literature.

EDITED BY
ALFONZO GARDNER.

TRAVELS
IN
SOUTH AFRICA

12.6-5 (1840 TO 1856),
L 157 BY
DAVID LIVINGSTONE.

PREPARED BY THE EDITOR.



E. J. ARNOLD & SON, LTD., EDUCATIONAL PUBLISHERS,
LEEDS, GLASGOW AND BELFAST.

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**MAHARANA BHUPAL
COLLEGE,
UDAIPUR.**

Class No.....

Book No.....

NOTICE OF DAVID LIVINGSTONE AND HIS WORK.

DAVID LIVINGSTONE, the greatest of British explorers, was born of poor parents at Blantyre, in Lanarkshire, Scotland, in 1813. His early education was meagre, and at the age of ten the boy began to work in a cotton factory as a "piecer." He remained there until he was twenty-four, after being promoted to the post of cotton-spinner when nineteen years old. His extraordinary love for learning induced him to study at all possible times, and he attended the Medical Classes at Anderson College, Glasgow, as an evening student, and afterwards Glasgow University, where he obtained his diploma as Doctor of Medicine in 1836.

He was early impressed with the desire to devote his life to missionary work, and, as he felt that he would be much more useful if he had a considerable amount of medical knowledge, he not only worked hard at his theological studies, but qualified himself in medicine. He offered his services to the London Missionary Society, and was duly ordained on the 20th November, 1840.

His great desire was to labour in China, but, on account of war breaking out between that country and England, he was unable to carry out this wish.

About the time when Livingstone was contemplating being able to go to China, Robert Moffet (who had been working since 1818 as a missionary in Namaqualand, north of Cape Colony), paid a visit to England, and the descriptions which he gave of his missionary work produced a great impression upon many people. Livingstone was greatly touched by the necessity for further helpers, and he asked to be sent to South Africa; to this request the London Missionary Society agreed, and shortly after his ordination he set sail, and reached Kuruman (as related in this book), on the 31st July, 1841.

For several years Livingstone carried on his missionary work in the country of the Bechuanas, and extended his labours into the very heart of heathenism—to Mabotse, Chonuanne, Litubaruba or Kolobeng, and other places, where no white man had ever been before. His influence upon most of the natives was immense; and the conversion of Sechele, the chief of the Bakwains, and one of the most important head-men in the centre of Africa, was a great achievement, which led to many further successes in missionary work.

After some time he felt wishful to plant Christianity in the Transvaal, by means of native teachers, but the Boers refused to permit him, or any of his converts, to work in the territory over which they held sway, and he

then decided to go further north. Here he found rich, fertile lands teeming with people, who only wanted the light of the Gospel, and instruction in simple business methods, to enable them to become useful members of society. There was, however, no opening for the produce of the rich river valleys, and Livingstone, in order to better the condition of the natives, resolved to explore the whole land from the centre to the west coast, and then, from the same place to the east coast. By doing this, he hoped to be able to assist in putting down the slave-trade, and to open out trade-routes from the interior to important ports on each coast.

The pages of this book are adapted from Livingstone's "Missionary Travels and Researches in South Africa," in which he relates the incidents of this, his greatest journey; his discovery of Lake Ngami, his wanderings from the Zambesi to Loanda on the west coast, and back again across the "Dark Continent" to Quilimane on the east coast. This remarkable march was accomplished with few followers, and in spite of much sickness, and many perils and difficulties; it produced a vast amount of valuable information, and opened up an enormous tract of country to missionary and commercial enterprise.

Returning to England in 1856, Livingstone was welcomed with great enthusiasm. He spent fifteen months at home, part of which time was occupied in the writing of his book, which, apart from its geographical value, is of high literary merit on account of the graphic descriptions which he gives of the natives—their manners, customs, and ways of living.

In order to be free to continue his travels, Livingstone severed his connection with the London Missionary Society, and was appointed by the British Government, chief of an expedition for the further exploration of the Zambesi and its tributaries. This work was begun in 1858, and resulted in the discovery, amongst other things, of Lake Nyassa, before the expedition was recalled in 1863, owing, in a great measure, to the opposition of the Portuguese authorities, who were indirectly encouraging the slave-trade.

This expedition, which sailed in January, 1858, was, so far as discovery went, a very successful one. Livingstone was accompanied by his wife (who was the daughter of his friend Robert Moffat, and whom he had married in 1844), his brother, Charles Livingstone, and several others. They explored the river Shire (which flows out of Lake Nyassa, and forms a tributary of the Zambesi), Lake Shirwa, Lake Nyassa, ascended the Zambesi, and made many other discoveries. It was, however, full of sorrow to Livingstone, owing to the death of his wife and several of his companions, and of disappointment from the opposition which he encountered. In spite of all his depression of body and mind, he worked on, and after a visit to Bombay, returned to England, reaching London, in July, 1864.

The Royal Geographical Society having asked him to return to Africa, to endeavour to settle the disputed watershed of Central Africa, and the sources of the Nile, Livingstone landed at Zanzibar in 1866, and marched to the southern extremity of Lake Nyassa. He traversed Lake Tanganyika, being the first Englishman to do so, and in 1869 discovered Lakes Moero (or Mwero, as it is now often called) and Bangweolo.

All this time he was not only making discoveries that have been of the utmost benefit to civilization generally in Africa, but he was doing all he could for the moral and spiritual welfare of the natives. His attendants gave him much trouble, and spread a report of his death; but a search expedition, sent out by the British Government to discover the truth or falsity of the report, and led by Mr. E. D. Young, of the Royal Navy, ascertained that, fortunately, there was no truth in it.

Livingstone continued his work of discovery and opening out new districts. This expedition occupied him seven years, and for some time he stayed at Ujiji (on the north-eastern shore of Lake Tanganyika, the chief terminus of the caravan route from Zanzibar), which he made one of his chief centres. After his discovery of Lake Bangweolo, sickness compelled him to return to Ujiji, and here, in 1871, he was found by Mr. H. M. Stanley, who, in consequence of the absence of news, had been sent out at the expense of Mr. J. Gordon Bennett, editor of the *New York Herald*, to search for him. Livingstone refused to return until he had made another attempt to fulfil his task, and, marching southwards, he struggled on to Chitambo's Village, south of Lake Bangweolo, where he died on 1st May, 1873.

His faithful followers embalmed his body and bore it to the coast, whence it was shipped to England and interred in Westminster Abbey, 18th April, 1874.

The story of Livingstone's life is the story of a giant among men. His great faith, and simple, sincere, and noble qualities, fitted him to spread the gospel of peace amongst peoples who had never previously heard of it, and his tenacity of purpose, his endurance, fearlessness, and patience, made him an ideal traveller through lands which the foot of a white man had never previously trodden.

LIVINGSTONE'S TRAVELS

IN

SOUTH AFRICA

(1840 to 1856.)

INTRODUCTION.

PERSONAL SKETCH.—VOYAGE TO THE CAPE AND ALGOA BAY.

MY own inclination would lead me to say as little as possible about myself; but several friends have suggested that, as the reader likes to know something about an author, a short account of my origin and early life would lend additional interest to this book.

5

My great-grandfather fell at the battle of Culloden, fighting for the old line of kings; and my grandfather was a small farmer in Ulva, where my father was born. It is one of that cluster of the Hebrides thus alluded to by Walter Scott:—

' And Ulva dark, and Colonsay,
And all the group of islets gay
That guard famed Staffa round.'

10

Finding his farm in Ulva insufficient to support a numerous family, my grandfather removed to Blantyre Works, a large cotton manufactory on the beautiful Clyde, above Glasgow; 15 and his sons, who had received the best education the Hebrides afforded, were gladly taken as clerks by the proprietors, Monteith and Co. He himself was highly esteemed for his unflinching honesty, and was employed in the conveyance of large sums of money from Glasgow to the works. In his old 20 age, according to the custom of that company, he was pensioned off, so as to spend his declining years in ease and comfort.

My father remained at home, and, though too conscientious ever to grow rich as a small tea-dealer, yet by his winning ways he made the heartstrings of his children twine around him as 25

firmly as if he could have bestowed upon them every worldly advantage. He deserved my lasting gratitude for presenting me from infancy with a consistent example of piety like that which is so beautifully portrayed in Burns's 'Cottar's Saturday Night.'

5 He died in February, 1856. I revere his memory.

The earliest recollection of my mother recalls a picture often seen among the Scottish poor—that of the anxious housewife striving to make both ends meet. At the age of ten I went to the factory as a 'piecer.' With a part of my first week's

10 wages I purchased Ruddiman's 'Rudiments of Latin,' and studied that language for many years with unabated ardour, at an evening school which met between the hours of eight and ten.

I continued my labours when I got home till twelve o'clock,

15 or later, if my mother did not interfere. I had to be back in the factory by six in the morning, and my work lasted, with intervals for breakfast and dinner, till eight o'clock at night. I read in this way many of the classical authors, and knew Virgil and Horace better at sixteen than I do now. I also read every-

20 thing I could lay my hands on except novels, and Scientific works and books of travels were my especial delight.

Great pains had been taken by my parents to instil the doctrines of Christianity into my mind, and I resolved to devote my life to the alleviation of human misery. I felt that to be a

25 pioneer of Christianity in China might lead to the material benefit of some portions of that immense empire; and therefore set myself to obtain a medical education, in order to be qualified for that enterprise.

My reading in the factory was carried on by placing the book

30 on a portion of the spinning jenny, so that I could catch sentence after sentence as I passed at my work; I thus kept up a pretty constant study, undisturbed by the roar of the machinery. To this part of my education I owe my power of completely abstracting my mind from surrounding noises, so as to read and

35 write with perfect comfort amidst the play of children or the dancing and songs of savages.

The labour of cotton-spinning, to which I was promoted in my nineteenth year, was excessively severe on a slim lad, but it was well paid, and enabled me to support myself while attending medical and Greek classes in Glasgow in winter, and the divinity lectures of Dr. Wardlaw in summer.

5

Looking back now on that period of toil, I cannot but feel thankful that it formed such a material part of my early education; and were I to begin life over again, I should like to pass through the same hardy training. I never received a farthing from any one, and should have accomplished my project of 10 going to China as a medical missionary, by my own efforts, had not some friends advised my joining the London Missionary Society, on account of its unsectarian character.

Having finished the medical curriculum, I was admitted a Licentiate of Faculty of Physicians and Surgeons, and it was 15 with unfeigned delight I became a member of a profession which with unwearied energy pursues from age to age its sudeavours to lessen human woe.

But though now qualified for my original plan, the opium war was raging, and it was deemed inexpedient for me to proceed to China. I had hoped to gain access to that then closed 20 empire by means of the healing art; but there being no prospect of an early peace, I was induced to turn my thoughts to Africa. I embarked in 1840, and reached the Cape after a voyage of three months.

25

I shortly afterwards went to Algo'a Bay, and soon proceeded inland to the Kur-u'-man mission station in the Bech-u-a'-na* country. This station is about seven hundred miles from Cape Town, and had been established, nearly thirty years before, by Messrs. Hamilton and Moffat. The pleasantness of the place 30 is enhanced by the contrast it presents to the surrounding scenery, and the fact that it owes all its beauty to the manual labour of the missionaries.

After nearly four years of African life as a bachelor, I became united in marriage, in 1844, to Mr. Moffat's eldest daughter, 35

* Pronounced *bech-co-ah'-na*.

Mary. Having been born in the country, and being expert in household matters, she was always the best spoke in the wheel at home; and when I took her with me on two occasions to Lake N-ga'-mi,* and far beyond, she endured more than some 5 who have written large books of travels.

In consequence of droughts at our station further inward, we were mainly dependent for supplies of food on Kur-u'-man, and were often indebted to the fruit-trees there and to Mrs. Moffat's kind foresight for the continuance of good health.
10 I have spent the sixteen years from 1840 to 1856 in medical and missionary labours in Africa, and my life has not been favourable to literary pursuits. This has made composition irksome to me, and I think I would rather cross the African continent again than compose another book. It is far easier 15 to travel than to write.

CHAPTER I.

RESIDENCE AT KURUMAN.—THE BAKWAINS.

The instructions I received from the Directors of the London Missionary Society led me, as soon as I reached Kur-u'-man, to turn my attention to the north. Without waiting longer than was necessary to recruit the oxen, which were pretty well tired 20 by the long journey from Algoa Bay, I proceeded, in company with another missionary, to the Bak'-wains, a section of the people called Bech-u-a'-nas.

We did not stay long on our first visit to the Bak'-wains, but retraced our steps to Kur-u'-man, and I then determined to make 25 a fresh start into the interior as soon as possible. Accordingly, after resting three months at Kuruman, which is a kind of head station, I went to a spot called Lep-e-lo'-le. Here I secluded myself from all European society for about six months,

* Several words in the African language begin with the ringing sound heard in the end of the word "coming." If the reader puts an *g* to the beginning of the name of the lake, as *Ja-gak'-mi*, and sounds the *g* as little as possible, he will have the correct pronunciation. Every vowel is sounded in all native words, and the emphasis in pronunciation is generally put upon the last syllable but one. In words spelt with "ch," this vowel is usually sounded soft, as in *church*.

in order to obtain a knowledge of the native tongue, and gained by this ordeal an insight into the habits, ways of thinking, laws, and language of the Bak'-wains, which has proved of incalculable advantage in my intercourse with them ever since.

In this, my second journey to Lep-e-lo'-le—so called from a 5 cavern of that name—I began preparations for a settlement, by making a canal to irrigate gardens, from a stream then flowing copiously, but now quite dry. When the work was well advanced, I went northwards to the tribes, living between 22° and 23° south lat. Most of my journey beyond Shok-u-a'-na 10 was performed on foot, in consequence of the draught oxen being sick. Some of my companions, who had recently joined us, and did not know that I understood a little of their language, were overheard by me discussing my appearance: "Ha is not strong, he is quite slim, and only appears stout because he puts 15 himself into those bags (trousers); he will soon knock up." This made my Highland blood rise, and I kept them all at the top of their speed for days together, until I heard them express a favourable opinion of my pedestrian powers.

I returned to Kuruman, to bring my luggage to our pro- 20 posed settlement, and was followed by the news that the tribe of Bak'-wains, who had shown themselves so friendly towards me, had been driven from Lepelole by the Bar'-o-longa. This made it necessary to go back, and, for the first time, I travelled a distance of some hundred miles on ox-back. Returning towards 25 Kuruman, I selected the beautiful valley of Ma-bot'-sa (lat. 25° 14' south, long 26° 30' E) as the site of a missionary station; and thither I removed in 1843. Here an occurrence took place, which, but for the importunities of friends, I meant to have kept to tell my children when in my dotage. 30

The village of Ma-bot'-sa was troubled by lions, which leaped into the cattle-pens by night and destroyed the cows. They even attacked the herds in open day. This was so unusual an occurrence that the people believed themselves bewitched—"given," as they said, "into the power of the lions by a neigh- 35 bouring tribe." They went once to attack the animals, but,

being rather cowardly in comparison with the Bech-u-a'-nas in general, they returned without slaying any.

It is well known that if one in a troop of lions is killed the remainder leave that part of the country. The next time, therefore, the herde were attacked, I went with the people to encourage them to rid themselves of the annoyance by destroying one of the marauders. We found the animals on a small hill covered with trees. The men formed round it in a circle, and gradually closed up as they advanced.

10 Being below on the plain with a native schoolmaster named Me-bal'-we, I saw one of the lions sitting on a piece of rock within the ring. Me-bal'-we fired at him, and the ball hit the rock on which the animal was sitting. The lion hit at the spot struck, as a dog does at a stick or stone thrown at him, and then, leaping away, broke through the circle and escaped unhurt.

15 If the men had acted according to the custom of the country, they would have speared him in his attempt to get out, but they were afraid to attack him. When the circle was re-formed, we saw two other lions in it, but dared not fire lest we should shoot some of the people. The beasts burst through the line, and, as it was evident the men could not be prevailed on to face their foe, we bent our footsteps towards the village.

25 In going round the end of the hill I saw a lion sitting on a piece of rock, about thirty yards off, with a little bush in front of him. I took a good aim at him through the bush, and fired both barrels into it. The men called out, "He is shot, he is shot!" Others cried, "He has been shot by another man too; let us go to him!"

I saw the lion's tail erected in anger, and, turning to the people, 30 said, "Stop a little till I load again." When in the act of ramming down the bullets I heard a shout, and, looking half round, I saw the lion in the act of springing upon me. He caught me by the shoulder, and we both came to the ground together.

Growling horribly, he shook me as a terrier dog does a rat. 35 The shock produced a stupor similar to that which seems to be felt by a mouse after the first gripe of the cat. It caused a sort



LIVINGSTONE ATTACKED BY THE LION.

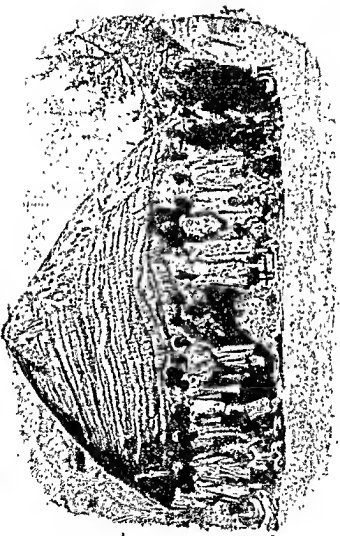
I was from the first struck by his intelligence, and by the especial manner in which we felt drawn to each other. He was tall, rather corpulent, had large eyes, and more of the negro features than is common. This remarkable man has not only embraced Christianity, but expounds its doctrines to his people. 5

Sech-e'-le married the daughters of three of his underchiefs. This is one of the modes adopted for cementing the allegiance of a tribe. They are fond of the relationship to great families. If you meet a party of strangers, and the head-men's connection with a chief is not proclaimed by his attendants, you may hear 10 him whispering, "Tell him who I am." This usually involves a counting on the fingers of a part of his genealogical tree; and ends in the important announcement that he is half-cousin to some well-known ruler. The government is patriarchal, each man being, by virtue of paternity, chief of his own children, and 15 the greater their number the more his importance increases.

The towns are formed of numerous circles of huts, and near the centre of each circle there is a spot called a "kot'-la," with a fire-place; here they work, eat, or sit and gossip over the news of the day. A poor man attaches himself to the kotla of a rich one, 20 and is considered a child of the latter. The circle of an under-chief is girt by a number of subsidiary circles, and in the middle of all is the great circle of the principal chief, composed of the huts of his wives and blood relations.

During the first year of our residence at Oho-nu-a'-ne we were 25 visited by one of those droughts which occur from time to time in even the most favoured districts of Africa. The belief in the power of rain-making is one of the most deeply-rooted articles of faith in this country. The chief, Sech-e'-le, was himself a noted rain-doctor, and he often assured me that he found it 30 more difficult to give up this superstition than anything else which Christianity required him to abjure.

I pointed out to him that the only way to water the gardens was to select some never-failing river, make a canal, and irrigate the adjacent lands. The whole tribe moved accordingly to the 35 Ko-lo'-beng, a stream about forty miles distant. The Bakwains



A CHIEF'S HUT IN CENTRAL AFRICA

His Attendants are grouped round him. The open space in front is the "Kolia."

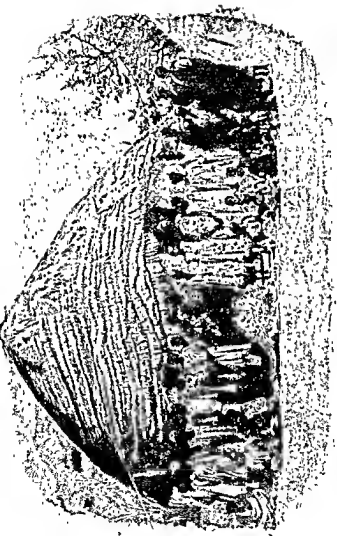
made the canal and dam in exchange for my labour in assisting to build a square house for their chief. They also erected their school under my superintendence.

Our house at the river Ko-lo'-beng, which gave a name to the settlement, was the third I had reared with my own hands. A native smith taught me to weld iron; and having acquired some further information in this art as well as in carpentering and gardening from Mr. Moffat, I was becoming handy at most mechanical employments in addition to medicine and preaching. My wife could make candles, soap, and clothes; and thus we 10 had nearly attained to the indispensable accomplishments of a missionary family in Central Africa,—the husband to be a jack-of-all-trades out of doors, and the wife a maid-of-all-work within.

During this long-continued drought the women parted with most of their ornaments to purchase corn from more fortunate 15 tribes. The children scoured the country in search of the numerous bulbs and roots which can sustain life, and the men engaged in hunting the many wild animals that congregated at some fountains near Ko-lo'-beng.

A trap, called a *ho'-po*, was constructed for their destruction. 20 The *hopo* consists of two hedges in the form of the letter V. They are made very high and thick near the angle, where they do not however touch, and at the extremity is a pit six or eight feet deep, and twelve or fifteen in breadth and length. Trunks of trees are laid across the margins of the pit, and form an over- 25 lapping border, so as to render it almost impossible for the animal to leap out. The whole is carefully decked with short green rushes. As the hedges are frequently about a mile long, and about as much apart at the opening, a tribe which makes a circle round the country adjacent, and gradually closes up, is almost 30 sure to sweep before it a large body of game, which is driven up with shouts to the narrow part of the *hopo*, where men are secreted who throw their javelins into the affrighted herds.

The animals rush to the narrow opening presented at the converging hedges, and fall into the pit. Some escape by running 35 over the others, as a Smithfield market dog runs over the backs of



A. CHIEF'S HUT IN CENTRAL AFRICA.

His Attendants are grouped round him. The open space in front is the "Kotla."

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Our house at the river Ko-lo'-heng, which gave a name to the settlement, was the third I had reared with my own hands. A native smith taught me to weld iron; and having acquired some further information in this art as well as in carpentering and gardening from Mr. Moffat, I was becoming handy at most mechanical employments in addition to medicine and preaching. My wife could make candles, soap, and clothes; and thus we had nearly attained to the indispensable accomplishments of a missionary family in Central Africa,—the husband to be a jack-of-all-trades out of doors, and the wife a maid-of-all-work within.

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The animals rush to the narrow opening presented at the converging hedges, and fall into the pit. Some escape by running over the others, as a Smithfield market dog runs over the backs of

the sheep. It is a frightful scene. The men, wild with excitement, spear the lovely animals with mad delight: many of the creatures, borne down by the weight of their dead and dying companions, make the whole mass heave by their struggles.

5 The Bakwains often killed between sixty and seventy head of large game at the different hopos in a single week; and as every one, both rich and poor, partook of the prey, the meat prevented the bad effects of an exclusively vegetable diet.

The district being destitute of salt, the rich alone could afford
10 to buy it, and, when the poor, who had none, were forced to live entirely on roots, they were often troubled with indigestion. The native doctors, aware of the cause of the malady, usually prescribed some of that condiment with their medicines. Either milk or meat was equally remedial, though not so rapid in its
15 effects as salt.

Long afterwards, when at two distinct periods I was myself deprived of salt for four months, I felt no craving for it, but had a great longing for milk and meat. This continued as long as I was confined to a vegetable diet, and when I procured a meal of
20 flesh, though hotted in perfectly fresh rain-water, it tasted pleasantly saltish.

CHAPTER II.

HOUSEKEEPING.—THE KALAHARI DESERT.—BUSHMEN.

A short sketch of African housekeeping may not prove uninteresting. The entire absence of shops obliged us to make everything we needed from the raw materials. If you want
25 bricks to build a house you must proceed to the field, cut down a tree, and saw it into planks to make the brick-moulds. The people cannot assist you much; for, though willing to labour for wages, the Bakwains have a curious inability to make things square. As with all Bechuanas, their own dwellings are round.
30 I erected three large houses at different times, and every brick and stick had to be put square by my own hand. A house of

decent dimensions, costing an immense amount of manual labour, is necessary to secure the respect of the natives.

Bread is often baked in an extempore oven constructed by scooping out a large hole in an anthall, and using a slab of stone for a door. Another plan is to make a good fire on the ground, 5 and when it is thoroughly heated to place the dough in a short-handled *frying-pan*, or simply on the *hot-ashes*. A metal pot is then put over it, and a small fire is kindled on the top.

We made our own candles, and soap was procured from the ashes of the plant *salsola*, or else from wood-ashes, which in 10 Africa contain so little alkaline matter that the boiling of successive lyes has to be continued for a month or six weeks before the fat is saponified. There was not much hardship in being thus dependent on our own ingenuity, and married life is all the sweeter when so many comforts emanate directly from the 15 thrifty housewife's hands.

We rose early, because, however hot the day, the evening, night, and morning at Kolobeng were deliciously refreshing. You can sit out till midnight with no fear of coughs or rheumatism. After family worship and breakfast, between six and seven, was 20 kept school, men, women, and children being all invited. This lasted till eleven o'clock. The missionary's wife then betook herself to her domestic affairs, and the missionary engaged in some manual labour, as that of a smith, carpenter, or gardener. If he did jobs for the people, they worked for him in turn and 25 exchanged their unskilled labour for his skilled.

Dinner and an hour's rest succeeded, when the wife attended her infant-school, which the young liked amazingly, and generally mustered a hundred strong; or she varied it with sewing-classes for the girls, which was equally well relished. After sunset the 30 husband went into the town to converse, either on general subjects or on religion. We had a public service on three nights of the week, and on another instruction on secular subjects aided by pictures and specimens. In addition to these duties we prescribed for the sick and furnished food to the poor. 35

When at Kolobeng, during the droughts we were entirely

dependent on Kuruman for supplies of corn. Once we were reduced to living on bran, which we had to grind three times over to reduce it to fine meal. We were much in want of animal food, which here seems essential to health. We craved as large
 5 a quantity as in England, and no bilious effects follow the free use of flesh as in other hot climates. A vegetable diet causes acidity and heartburn. Sechele had by right of chieftainship the breast of every animal slaughtered either at home or abroad, and he obligingly sent us a liberal share during the whole period
 10 of our sojourn. But these supplies were so irregular, that we were sometimes fain to accept a dish of locusts. They have a strong vegetable taste, which varies with the plants on which they feed. Locusts are often roasted and pounded into meal, when they will keep for months. Boiled they are disagreeable;
 15 but when roasted I much prefer them to shrimps. The scarcity of meat was felt more especially by my children; and the natives, to show their sympathy, often gave them a large kind of caterpillar, which they seemed to relish. These insects could not be unwholesome, for the natives devoured them in large quantities
 20 themselves.

Sechele had, through no fault of his own, become obnoxious to the Boers, and I went three hundred miles to the Cashan mountains, to try to put matters straight. Though anxious to accompany me, Sechele dared not trust himself among them. His
 25 independence and love of the English were his only faults. He gave me two servants on parting, "to be," as he said, "his arms to serve me," and expressed his regret that he could not go himself. "Suppose we went north," I said, "would you come?" This was the first time I had thought of crossing the Desert to Lake
 30 Nga'-mi, and I commenced collecting information about it. I soon found that Sek-o'-mi, the chief of the Bam-an-gwa'-to, was acquainted with a route; this he kept carefully concealed, because the Lake country abounded in ivory, which he obtained in large quantities at small cost to himself. Sechele, who valued highly
 35 everything European, and was always alive to his own interest, was anxious to get a share of the trade.

Sechele, by my advice, sent men to Sek-o'-mi, to ask leave for me to pass along his path. This request was accompanied with the present of an ox. Sekomi's mother, who possesses great influence over him, refused permission, because she had not been propitiated. An ox was therefore sent for both Se-ko'-mi 5 and his mother, but with no better success.

The exact position of the Lake Nga'-mi had, for half a century at least, been correctly pointed out by the natives, who had visited it when rains were more copious in the Desert than in recent times. Many attempts had since been made to reach it, 10 but this was found impossible, even by Gri'-quas, who may be supposed to be more capable of enduring thirst than Europeans. It was clear that our only chance of success was by going round the Desert instead of through it. I communicated my intention to an African traveller, Colonel Steele, and he made it known to 15 another gentleman, Mr. Oawell. He undertook to defray the entire expenses of the guides, and fully executed his generous intention. When he joined me he brought Mr. Murray with him.

Before narrating the incidents of the journey I must give some account of the great Kal-a-ba'-ri Desert. The space from 20 the Orange river in the south, lat. 29°, to Lake Ngami in the north, and from about 24° east long., to near the west coast, has been called a desert because, though intersected by the beds of ancient rivers, it contains no running water, and very little in wells. 25

Far from being destitute of vegetation, it is covered with grass and creeping plants; and there are large patches of bushes and even trees. It is remarkably flat, and prodigious herds of antelopes, which require little or no water, roam over the trackless plains. In general, the soil is light-coloured soft sand, nearly 30 pure silica. The beds of the former streams contain much alluvial soil, which being baked hard by the burning sun, rain-water in some places stands in pools for several months in the year.

The quantity of grass which grows on this remarkable region 35 is astonishing, even to those who are familiar with India. It

usually rises in tufts with bare spaces between, or the intervals are occupied by the creeping-plants, the roots of which, being buried far beneath the soil, feel little the effects of the scorching sun. The number of these which have tuberous roots is very great; a structure which is intended to supply moisture during the long droughts.

But the most surprising plant of the Desert is the water-melon. When more than the usual quantity of rain falls, vast tracts of the country are literally covered with these melons. This happens commonly every ten or twelve years. Then animals of every sort and name, including man, rejoice in the rich supply.

The inhabitants of this tract consist chiefly of Bushmen, the remnants of the first emigration of Bechuana. They live in the Desert from choice, and possess an intense love of liberty. These people are distinct in language, race, habits, and appearance, and are the only real nomads in the country. They never cultivate the soil nor rear any animal, save wretched dogs. They are intimately acquainted with the habits of the game, and chiefly subsist upon their flesh, eked out by the roots and beans and fruits of the Desert. Those who inhabit the hot sandy plains have generally thin, wiry forms, and are capable of great exertion and of severe privations. Many are of low stature, though not dwarfish.

The Bak-al-a-ha'-ri, another people inhabiting the Desert, are supposed to be the oldest of the Bechuana tribes, and are said to have possessed enormous herds of the large horned cattle mentioned by Bruce, until they were driven into the Desert by a fresh migration of their own nation. Living for centuries on the same plains with the Bushmen, subjected to the same influences of climate, enduring the same thirst, and subsisting on similar food, they seem to supply a proof that locality is not always sufficient to account for difference in races.

They hoe their gardens annually, though often all they can hope for is a supply of melons and pumpkins. They carefully rear small herds of goats, and I have seen them lift water for them out of small wells with a bit of ostrich egg-shell. They

generally attach themselves to influential men in the different Bechuana tribes, adjacent to their desert home, in order to obtain supplies of spears, knives, tobacco, and dogs, in exchange for the skins of the animals they may kill.

The dread of visits from strange tribes of Bechuanas causes 5 the Bak-al-a-ha'-ri to reside far from water; and they not unfrequently hide their supplies by filling the pits with sand and making a fire over the spot. When they wish to draw water the women come with a bag or net on their backs, in which are twenty or thirty ostrich egg-shells, with a hole in the end of each 10 of the size of a finger. Tying a bunch of grass to one end of a reed about two feet long, they insert it in a hole dug as deep as the arm will reach, and ram the wet sand firmly round it. The grass absorbs the water, which is then sucked up by the women through the reed. A straw goes from her mouth to one of the 15 egg-shells on the ground, and, as she draws mouthful after mouthful from below, she makes the water trickle along the *outside* of the straw into the shell.

CHAPTER III.

CROSSING THE DESERT.—THE ZOUGA.—DISCOVERY OF LAKE NGAMI.

We started for the unknown region on the 1st of June, 1849. Passing through a range of tree-covered hills to Shok-u-a'-ne, 20 formerly the residence of the Bakwains, we soon after entered on the high road to the Bam-an-gwa'-to, which lies mainly in the bed of an ancient river or wady that must formerly have flowed N. to S. The adjacent country is perfectly flat. The soil is sandy, and there are here and there indications that at 25 spots which now afford no water there were formerly wells and cattle-stations. The land is covered with open forest, bush, and abundance of grass. The trees are mostly a kind of acacia.

Our first station was a lovely spot in this otherwise arid region. 30 The wells from which we had to lift the water for our cattle were

deep, but well filled. A few villages of Bak-al-a-ha'-ri were found near them, and great numbers of antelopes, springboks, guinea-fowl, and small monkeys.

We afterwards came upon a never-failing supply of pure water in a sandstone rocky hollow. Here we left the road to the Bam-an-gwa'-to hills, and struck away to the north into the Desert. The country around is covered with bushes and trees with lilac flowers. The soil is soft, white sand, very trying to the strength of the oxen, as the wheels sink into it over the felloes.

At Se-rot'-li we found only a few hollows like those made by the buffalo and rhinoceros when they roll themselves in the mud. In a corner of one of these there was a little water, which would have been quickly lapped up by our dogs, had we not driven them away. This was all the apparent supply for some eighty oxen, twenty horses, and about a score of men, and it was to serve for the next seventy miles—a journey of three days with the waggons. Our guide, Ram-o-to'-hi, who had spent his youth in the Desert, declared that there was plenty of water at hand. By the aid of spades and fingers two of the holes were cleared out until they formed pits six feet deep and about as many broad. Our guides were earnest in their injunctions to us not to break through the hard stratum of sand at the bottom, in which case 'the water would go away.' The value of the advice was afterwards proved. On reaching the stratum, the water flowed in at the line where the soft sand came into contact with it. Next morning we found the water ran in faster than at first, as invariably happens in these reservoirs, owing to the passages widening by the flow. The supply, which at the beginning may be only enough for a few men, becomes in a few days sufficient for the oxen as well. The Bakalahari are dependent on these wells, which are generally in the hollows of ancient river-beds.

In the evening of our second day at Se-rot'-li a hyæna appeared suddenly among the grass and raised a panic among our cattle. This false mode of attack is the plan this cowardly creature always adopts, for his courage only permits him to fall upon animals which are running terrified away. Seventeen of our

draught oxen fled into the hands of Sek-o'-mi, who was unfriendly to our expedition. He sent them back with a message strongly dissuading us from attempting to cross the Desert. "Where are you going? You will be killed by the sun and thirst, and then all the white men will blame me for not saving you." We 5 replied by assuring the messengers that the white men would attribute our deaths to our own stupidity, "as we did not intend to allow our companions and guides to return till they had put us into our graves." We sent a handsome present to Sekomi, with a promise that, if he allowed the Bekalahari to keep the 10 wells open for us, we would repeat the gift on our return.

All around Se-rot'-li the country is perfectly flat, and composed of soft, white sand. There is a peculiar glare of bright sunlight from a cloudless sky over the entire scene; and one clump of trees and bushes, with open spaces between, looks 15 so exactly like another, that if you leave the wells, and walk a quarter of a mile in any direction, it is difficult to return. Oswell and Murray went, accompanied by one of the Bakalahari, to procure an eland. The perfect sameness of the country caused even the son of the Desert to lose his way, which gave rise to a 20 ludicrous misconception.

One of the commonest phrases of the people is *I thank you*, or *I am pleased*; but there is a word very similar in sound, meaning, *I am wandering*, and another one meaning, *I have wandered*, which again resembles the word for water. Hence 25 Mr. Murray and Mr. Oswell mistook the verb "wander," for "to be pleased," and "water" and a colloquy went on at intervals between them and their guide during the whole of a bitterly cold night in somewhat the following style:—

Englishman.—"Where are the waggons?" 30

Real answer of guide.—"I don't know. I have wandered. I never wandered before. I am quite lost."

Supposed answer.—"I don't know. I want water. I am glad, I am quite pleased. I am thankful to you."

Englishman.—"Take us to the waggons, and you will get 35 plenty of water." . . .

Real answer of guide (looking vacantly around).—"How did I wander? Perhaps the well is there, perhaps not. I don't know. I have wandered."

Supposed answer.—"Something about thanks; he says he is
5 pleased, and mentions water again."

The guide's vacant stare, while trying to remember, is thought to indicate mental imbecility, and the repeated thanks were supposed to indicate a wish to deprecate their wrath.

First Englishman.—"Well, Livingstone has played us a pretty
10 trick, giving us in charge of an idiot. Catch us trusting him again. What can this fellow mean by his thanks and talk about water? O, you horn fool! take us to the waggons, and you will get both meat and water. Wouldn't a thrashing bring him to his senses again?"

Second Englishman.—"No, no, for then he will run away, and we shall be worse off than we are now."

The hunters regained the waggons next day by their own sagacity, which becomes wonderfully quickened by a sojourn in the Desert.

20 When we had procured sufficient water we left Se-rot'-li. The sun, even in winter, is always powerful, and we could only travel in the mornings and evenings. A single day in the hot sun and heavy sand would have knocked up the oxen. The second night our odometer showed that we had made but twenty-five miles
25 from Serotli. Ram-o-to'-bi was angry at the slowness of our progress, and told us that, as the next water was three days in front, we should never get there at all. Cracking of whips, screaming, and beating, got only nineteen miles out of the poor beasts the following day, and they were more exhausted by the
30 sandy ground, and the thirst, than if they had travelled double the distance over a hard road where they could drink. At this season the grass becomes so dry as to crumble to powder in the hands. Without taking a single fresh mouthful, the oxen stood wearily chewing, and lowed painfully at the smell of water in our
35 waggons.

The knowledge retained by Ram-o-to'-bi of the trackless waste

of scrub through which we were passing was surprising. For sixty or seventy miles beyond Serotli one clump of bushes and trees seemed exactly like another. Yet, as we walked together, he remarked, "When we come to that hollow we shall light upon the highway of Sekomi; and beyond that again lies the river 5 Mo-ko'-ko." After breakfast some of the men, who had gone forward on a little path which showed upon it footprints of water-loving animals, returned with the joyful tidings of "water," and exhibited the mud on their knees in confirmation of the news. The thirsty oxen rushed in, until the delicious drink was nearly 10 level with their throats, when they drew slowly in the long refreshing mouthfuls, until their collapsed sides distended as if they would burst. After giving the cattle a rest at this spot we proceeded down the dry bed of the river.

When we left the Mo-ko'-ko, Mr. Oswell happened to spy a 15 Bushwoman running away in a bent position to escape observation. He took her for a lion, and galloped up to her. She thought herself captured, and offered to deliver up her property, which consisted of a few traps made of cords. When I explained that we only wanted water, and would pay her if she led us to it, 20 she walked briskly before our horses for eight miles, and brought us to some marshes. We rewarded her with a piece of meat and a good large bunch of beads. At the sight of the latter she burst into a merry laugh.

At the marshes we came upon the first of a great number of 25 salt-pans, covered with an efflorescence of lime, probably the nitrate. When the pan, which is twenty miles in circumference, burst upon our view, the setting sun was casting a beautiful blue haze over the white incrustations, and caused the expanse to look exactly like a lake. Oswell threw up his hat in the air at the 30 eight, and shouted out a huzza which made the poor Bushwoman and the Bakwains think him mad. I was as much deceived as he. We did not dream that the long-looked-for lake was more than three hundred miles distant. The mirage on these salt pools is truly marvellous. The waves danced, and the shadows of the 35 trees were reflected in such a perfect manner, that the loose

cattle, horses, dogs, and even Hottentots, whose thirst had not been sufficiently slaked by the brackish water of the marshes, hastened towards the deceitful pools. A herd of zebras, in the mirage looked exactly like elephants, and Oswell began to saddle
5 a horse in order to hunt them. A sort of break in the haze dispelled the illusion.

On the 4th of July we went forward on horseback, and again and again did we seem to see the lake. As last we came to the Zou'ga, and found it to be a river running to the N.E. A
10 native village lay on the opposite bank, and the people informed us that the stream came out of the Nga-mi. The news gladdened all our hearts. We had the river Zou'ga at our feet and by following it we should at last reach the broad water.

When we had gone up the bank of this beautiful river about
15 ninety-six miles from the point where we first struck it, the Bechuana chief of the Lake region, who had sent the glowing account of the stores of ivory to Sechele, ordered the people to assist us. We were received by a community whose language clearly shows that they bear an affinity to the tribes in the north.
20 They have a tradition that their forefathers, in their first essays at war, made their bows of the Palma-Christi; and when these broke they gave up fighting. They have never been known to use arms, and have invariably submitted to the rule of every horde which has overrun the countries adjacent to the rivers on which
25 they specially love to dwell.

The canoes of these inland sailors are primitive craft, hollowed with iron adzes out of the trunks of single trees. If the tree has a bend, so has the canoe. I found they regarded their rude vessels
as the Arab does his camel. They have always fires in them,
30 and prefer sleeping in them while on a journey to spending the night on shore. "On land," say they, "you have lions, serpents, hyenas, and your enemies; but in your canoe, behind a bank of reed, nothing can harm you."

While ascending the beautifully-wooded river, we arrived at
35 a large stream flowing into it. I inquired whence it came. "Oh," from a country full of rivers—so many no one can tell their

number—and full of large trees!” This was a confirmation of what I had heard from the Bakwains, that the country beyond was not “the large sandy plateau” of the philosophers. The notion that there might be a highway, capable of being traversed by boats, to an unexplored and populous region, grew from that time stronger and stronger in my mind; and when we actually came to the lake this idea was so predominant that the actual discovery seemed of little importance.

It was on the 1st of August, 1849, that we reached the north-east end of the Ngami; and for the first time this fine sheet of water was beheld by Europeans. The direction of the lake seemed to be N.N.E. and S.S.W. by compass. The southern portion is said to bend round to the west. We could detect no horizon where we stood; nor could we form any idea of its extent except from the reports of the people, who professed to go round it in three days, which, at the rate of twenty-five miles a day, would make it seventy-five miles in circumference. It is shallow, and can never be of much value as a commercial highway. In the months preceding the annual supply of water from the north, it is with difficulty the cattle can approach to drink through the boggy, reedy banks. These are low on all sides. On the west there is a space devoid of trees, which shows that the waters have retired thence at no very ancient date—another proof of the desiccation that has been going on throughout the country.

We were informed by one of the tribes that live on the lake that, when the annual inundation begins, not only trees of great size, but antelopes, such as the springbok and sassaby, are swept down by its rushing waters. The trees are gradually driven by the winds to the opposite side, and become embedded in mud.

The water of the lake is fresh when full, but brackish when low. This region, compared with that from which we had come, was clearly a hollow, the lowest level being Leke Ku-ma'-den. The point of the ebullition of water, as shown by a thermometer, was only between $207\frac{1}{2}^{\circ}$ and 206° , which gives an elevation of not much more than two thousand feet above the level of the

sea. We had descended above two thousand feet in coming from Kolobeng.

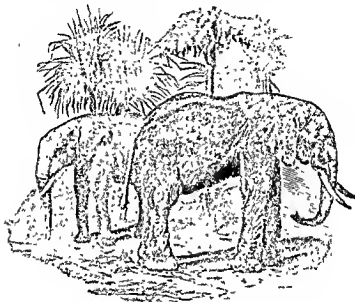
There is, I am convinced, no such thing in the country as a river becoming lost in the sand. This fancied phenomenon 5 haunted me for years ; but I have failed in discovering anything beyond a most insignificant realization of it : the upper supply ceases to run, and the rest becomes evaporated.

Near the Lake was a half-tribe of the Bamangwato, whose chief was a young man. His uncle had ransomed him, after 10 Seb-it-u-a'-ne had conquered his father. He had just come into power, and, to show his independence, acted directly contrary to everything his uncle advised. The latter recommended him to treat us handsomely, and therefore, when we wished to purchase some goats and oxen, in a spirit of opposition, he 15 offered us elephants' tusks. "No, we cannot eat these ; we want something to fill our stomachs."

"Neither can I ; but I hear you white men are all very fond of these bones, so I offer them ; I want to put the goats into my own stomach." A trader, who accompanied us, purchased 20 ivory at the rate of ten large tusks for a musket worth thirteen shillings. I myself saw eight instances in which the tusks had been left to rot with the bones where the elephant fell. In less than two years not a man of the tribe could be found who was not keenly alive to their value.

25 My principal object was to visit Seb-it-u-a'-na, the great chief of the Mak-o-lo'-lo, who was reported to live some two hundred miles beyond Lake Ngami. The day after our arrival I applied to the chief for guides. He objected, fearing lest other white men should go thither also and give Seb-it-u-a'-na guns ; whereas 30 he hoped, by obtaining a monopoly of firearms, to get the ascendancy. He at last unwillingly promised to give us guides, then again declined, and sent men with orders to refuse us a passage across the river. I tried hard to form a raft, but the dry wood was so worm-eaten that it would not bear the weight of a single 35 person. I worked many hours in the water, for I was not then aware of the number of alligators in the Zouga, and never think

of my labours without feeling thankful that I escaped their jaws. The season was now far advanced; and as Mr. Oswell volunteered to go to the Cape and bring up a boat, we resolved to make our way south again.



THE AFRICAN ELEPHANT.

Coming down the Zouga, we had time to look at its banks. 5 They are very beautiful, and resemble in many parts the river Clyde above Glasgow. The side to which the water swings is perpendicular, the other is sloping and grassy. The natives dig pitfalls on these declivities to entrap the animals as they come to drink. The holes are seven or eight feet deep, about 10 as long at the mouth, and three or four feet wide. They gradually decrease as they descend, till they are only about a foot in width at the bottom. This occasions the animal to wedge himself firmly in by his weight and struggles.

- We found the elephants in prodigious numbers on the southern bank. They come to drink by night, and throw large quantities of water over their bodies. While enjoying the luxury they may be heard screaming with delight. They evince their horror of
 5 pitfalls by proceeding in a straight line to the Desert, and never diverge till they are eight or ten miles off. At the Lim-po'-po, to the south-east, they are upwards of twelve feet high; here they were only eleven; and further north they are only nine feet.
- 10 Great shoals of excellent fish come down annually with the waters. The mullet is the most abundant. They are caught in nets. The natives also spear the fish with javelins. They show great dexterity in harpooning the hippopotamus. The barbed blade of the spear is attached to a rope made of the young
 15 leaves of the palmyra, and the animal cannot rid himself of the canoe, except by smashing it, which he not unfrequently does by his teeth or by a stroke of his hind foot.

CHAPTER IV.

SECOND AND THIRD JOURNEYS FROM KOLOBENG.—DISCOVERY OF THE ZAM-DE'-SI.—RETURN TO THE CAPE.

I returned to Kolobeng and remained there till April, 1850. I then left, in company with Mrs. Livingstone, our three chil-
 20 dren, and the chief Sechele, with the intention of crossing the Zouga at its lower end, and proceeding up the northern bank till we gained one of its affluents. My purpose was next to ascend that river and visit Seb-it-u-a'-ne in the north. Sekomi had given orders to fill up the wells which we had dug with so
 25 much labour at Se-rot'-li, and induced us to take the more eastern route through Bam-an-gwa'-to.

Parting at the ford with Sechele, we went along the northern woody bank of the Zouga. We had to cut down many trees to allow the waggons to pass, and our losses by oxen falling into
 30 pitfalls were heavy. The natives kindly opened the pits when

they knew of our approach, and informed us that the fly called tset'se abounded on its banks. This was a barrier we did not expect; and as it might have brought our waggons to a complete standstill in a wilderness, where no supplies for the children could be obtained, we were reluctantly compelled to recross the Zouga.

When I was ready to set out on my road to visit Sebituane our little boy and girl were seized with fever. On the day following all our servants were down with the same complaint. I was now forced to give up my journey for that year. 10

When we set out on our third journey Sekomi was more than usually gracious, and even furnished us with a guide. At last we reached a place of which the native name means the "Links," where is quite a chain of never-failing springs. Here we found many families of Bushmen. Unlike those on the plains of the 15 Kal-a-ha'-ri, who are generally of short stature and light-yellow colour, these were tall strapping fellows, of dark complexion. Heat alone does not produce blackness of skin, but heat with moisture seems to insure the deepest hue.

One of the Bushmen, named Sho'-bo, consented to be our 20 guide over the waste between these springs and the country of Sebituane. It is impossible to convey an idea of the dreary scene on which we entered after leaving the Links. The only vegetation was a low scrub in deep sand; not a bird or insect enlivened the landscape. 25

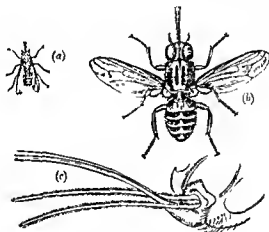
To make matters worse, our guide wandered to all points of the compass on the trails of elephants which had been here in the rainy season. He would then sit down in the path and say, "No water, all country only;—Sho'-bo sleeps;—he breaks down; country only." Upon this he would coolly curl himself up and 30 was soon wrapt in slumber. On the morning of the fourth day he professed ignorance of everything, and vanished altogether.

We continued in the direction in which we last saw him, and about eleven o'clock we observed some birds, and next the trail of a rhinoceros. At this we unyoked the oxen, which 35 rushed along towards the river Ma-ha'-be, which lay to the west

a score of flies were ever upon them, they destroyed forty-three fine oxen. A most remarkable feature is the perfect harmlessness of the bite to man and wild animals, and even calves so long as they continue to suck the cows, though it is no protection to the dog to feed him on milk.

5

The poison does not seem to be injected by a sting, or by ova placed beneath the skin, for, when the insect is allowed to feed freely on the hand, it inserts the middle prong of three portions,



THE TSETSE FLY.

(a) Natural size; (b) Magnified; (c) Proboscis, by which the fly pierces the skin and injects a poison.

into which the proboscis divides, somewhat deeply into the true skin. It then draws the prong out a little way, and it 10 assumes a crimson colour as the mandibles come into brisk operation. The previously shrunken belly swells out, and, if left undisturbed, the fly quietly departs when it is full. A slight itching irritation follows the bite. In the ox the immediate effects are no greater than in man; but a few days afterwards 15 the eye and nose begin to run, the coat staves, a swelling appears under the jaw, and, though the poor creature continues to graze,

emaciation commences, accompanied with a peculiar flaccidity of the muscles. This proceeds unchecked until, perhaps months afterwards, purging comes on, and the victim dies in a state of extreme exhaustion. The animals which are in good condition often perish, soon after the bite is inflicted, with staggering and blindness, as if the brain were affected. Sudden changes of temperature produced by falls of rain seem to hasten the progress of the complaint; but in general the wasting goes on for months.

The mule, ass, and goat enjoy the same immunity from the tsetse as man and the game. Many large tribes on the Zam-be'-si can keep no domestic animals except the goat, in consequence of the scourge existing in their country. Our children were frequently bitten, yet suffered no harm; and we saw around us numbers of zebras, buffaloes, pigs, and antelopes, feeding quietly in the very habitat of the fly. The ravages it commits are sometimes enormous. Sebituane once lost nearly the entire cattle of his tribe, amounting to many thousands, by unwittingly intruding upon the haunts of this murderous insect.

The Mak-o-lo'-lo whom we met on the Cho'-be were delighted to see us. As their chief Seb-it-u-a'-ne was about twenty miles down the river, Mr. Oswell and I proceeded in canoes to his temporary residence. He had started to meet us as soon as he heard of white men being in search of him, and now came one hundred miles more to bid us welcome into his country. He was upon an island with all his principal men around him, engaged in singing, when we arrived. He signified his joy at seeing us, and added, "Your cattle are all bitten by the tsetse and will certainly die; but never mind; I have oxen, and will give you as many as you need." He presented us with an ox and a jar of honey as food, and handed us over to the care of Ma-ho'-le, who had headed the messengers sent to Kolobeng, and would now fain appropriate to himself the whole credit of our visit. Prepared skins of oxen as soft as cloth were provided as a covering through the night. Long before it was day Sebituane came, and sat down by the fire which was lighted for us behind the hedge where we lay. As his career has been

most remarkable, and he was unquestionably the greatest man in that country, I shall give a short sketch of his life.

He was about forty-five years of age; of a tall and wiry form, an olive or coffee-and-milk complexion, and slightly bald. His manner was cool and collected, and he was more frank in his answers than any other chief I have met. He was the greatest warrior ever heard of beyond the colony, and always led his men into battle himself. When he saw the enemy, he felt the edge of his battle-axe and said, "Aha! it is sharp, and whoever turns his back on the enemy will feel its edge." He was so fleet of foot, that all his people knew there was no escape for the coward. In some instances of skulking he allowed the individual to return home. Then he summoned him into his presence and said, "Ah, you prefer dying at home to dying in the field, do you? You shall have your desire." This was the signal for his immediate execution.

He came from the country in the south, and was now eight or nine hundred miles from his birthplace. He subsequently settled near where Sechele now dwells, and his people suffered severely in one of those unrecorded attacks by white men, in which murder is committed and materials laid up in the conscience for a future judgment. A great variety of fortune followed him in the northern part of the Bechuana country. Twice he lost all his cattle by the attacks of the Mat-e-be'-le, but always kept his people together, and retook more than he lost. He then crossed the Desert by nearly the same path that we did.

Sebituane finally conquered all the black tribes over an immense tract of country. He was as benevolent in peace as he had been courageous in war. He had the art of gaining the affections both of his own people and of strangers. When a party of poor men came to his town to sell their hoes or skins, he would go alone to them, and inquire if they were hungry. He would then order an attendant to bring meal, milk, and honey, and make them feast, perhaps for the first time in their lives, on a lordly dish. Delighted with his affability, they gave him all the information in their power, and he knew everything that happened in the

country. He never allowed a party of strangers to go away without giving a present to every one of them, servants and all. Thus his praises were sounded far and wide. 'He has a heart! he is wise!' were the usual expressions we heard before we
5 saw him.

He was much pleased with the proof of confidence we had shown in bringing our children, and promised to take us to see his country, that we might choose a part in which to settle. Our plan was, that I should remain in the pursuit of my objects as
10 a missionary, while Mr. Oswell explored the Zam-ba'-si to the east. Just however as he had established relations with the white man, which had long been his predominant desire, Schituane fell sick of inflammation of the lungs, which originated in an old wound, and died. I saw his danger, but I was afraid to treat him
15 medically, lest, in the event of his death, I should be blamed by his people. I mentioned this to one of his doctors, who said, "Your fear is prudent and wise; they would blame you."

The burial of a Bechuana chief takes place in his cattle-pen, and the cattle are driven for an hour or two around and over
20 the grave, that it may be entirely obliterated. We spoke to the people, advising them to keep together and support the heir. They took this kindly; and in turn told us not to be alarmed, for they would not think of ascribing the death of Schituane to us. He was decidedly the best specimen of a native chief I
25 ever met, and I was never so much grieved by the loss of a black man before.

At Sebituane's death the chieftainship devolved on one of his daughters, who was living twelve days to the north. She gave us perfect liberty to visit any part of the country we chose, and
30 Mr. Oswell and myself proceeded one hundred and thirty miles to the north-east. In the end of June, 1851, we were rewarded by the discovery of the Zambesi, in the centre of the continent. This was a most important point, for that river was not previously known to exist there at all. The Portuguese maps all represent
35 it as rising far to the east of where we now were. We saw it at the end of the dry season, and yet there was a breadth of from

300 to 600 yards of deep, flowing water. At the period of its annual inundation it rises twenty feet in perpendicular height, and floods fifteen or twenty miles of lands adjacent to its banks.

As we were the first white men the inhabitants had ever seen, we were visited by prodigious numbers. One of our visitors 5 appeared in a gaudy dressing-gown of printed calico; others had garments of printed cotton, and of blue, green, and red baize. These had been purchased, in exchange for boys, from a tribe who only began the slave-trade with the Makololo in 1850. They had a number of old Portuguese guns, which Sebituane thought 10 would be most important in any future invasion of Mat-e-be'-le. He offered to buy them with cattle or ivory, but their owners refused everything except boys about fourteen years of age. The desire to possess the guns at length prevailed, and eight were obtained in exchange for as many boys. These were not 15 Makololo children, but captives of the black races they had conquered. I have never known in Africa an instance of a parent selling his own offspring.

I now resolved to save my family from exposure to this unhealthy region and send them to England, while I returned to 20 explore the country in search of a healthy district that might prove a centre of civilization, and open up the interior by a path to either the east or west coast. Our route to Cape Town, in April, 1852, carried us through the centre of the colony during the twentieth month of a Caffre war; and those who periodically 25 pay enormous sums for these inglorious affairs may like to know that our little unprotected party could travel with as little danger as if we had been in England. Where does the money go, and who has been benefited by the blood and treasure expended?

My visit to Cape Town was the first I had paid to the scenes 30 of civilization during eleven years. The Astronomer Royal, Mr. Maclear, enabled me to recall the little astronomical knowledge which the engrossing nature of missionary duties had effaced from my mind, and he taught me much more, which was of great assistance in enabling me to lay down geographical 35 positions in my subsequent route.

CHAPTER V.

LAST JOURNEY FROM CAPE TOWN.—GRIQUAS AND BECHUANAS.

Having sent my family home to England, I again started on my travels in the beginning of June, 1852. This journey extended from the southern extremity of the continent to St. Paul de Loanda, the capital of Angola, on the west coast. I proceeded in the usual conveyance of the country, the heavy lumbering Cape-waggon drawn by ten oxen, and was accompanied by two Christian Bechuanas from Kuruman,—than whom I never saw better servants,—by two Bakwain men, and two young girls, who, having come as nurses with our children to the Cape, were returning to their home at Kolobeng.

Our route to the north lay near the centre of the cone-shaped mass of land which constitutes the promontory of the Cape. If we suppose this cone to be divided into three zones or longitudinal bands, we find each presenting distinct peculiarities of climate, physical appearance, and population. The eastern zone is often furnished with mountains, well wooded with evergreen, succulent trees, on which neither fire nor droughts can have the smallest effect. Its seaboard gorges are clad with gigantic timber, and it is comparatively well watered with streams and rivers. The supply of rain is considerable, and the inhabitants (Caffres or Zulus) are tall, muscular, and well made; shrewd, energetic, and brave; and altogether merit the character given them by military authorities, of being 'magnificent savages.' Their splendid physical development and form of skull show that, but for the black skin and woolly hair, they would take rank among the foremost Europeans.

The next division, which embraces the centre of the continent, consists for the most part of extensive, slightly undulating plains. There are few springs, and still fewer streams. Rain is far from abundant, and droughts may be expected every few years. Without artificial irrigation no European grain can be raised,

and the inhabitants (Bechuanas) are inferior to the Caffres in physical development.

The western division is still more level than the middle, being only rugged near the coast. It includes the great plain of the Kal-a-ha'-ri Desert.

5

The probable reason why so little rain falls on this extensive tract is that the prevailing winds of most of the interior are easterly, and the water taken up by the atmosphere from the Indian Ocean is deposited on the eastern hilly slope.

The route we followed at this time ran along the middle, or 10 skirted the western zone, until we reached the latitude of Lake Ngami, where a totally different country begins. We passed through districts inhabited by the Boers, the descendants of Dutch and French refugees who had fled from religious persecution. Two centuries of the South African climate have not had 15 much effect upon the physical condition of the Boers. They are a shade darker, or rather ruddier, than ordinary whites, and are never cadaverous-looking, as descendants of Europeans are said to be elsewhere.

The farms of the Boers usually consist of a small patch of 20 cultivated land in the midst of some miles of pasturage. They are thus less an agricultural than a pastoral people. Each farm must have its fountain; and where no supply of water exists the lands are unsaleable. An acre in England is generally worth more than a square mile in Africa; but the value of colonial 25 farms increases year by year, and they are capable of vast improvement. If dams and tanks were formed, greater fruitfulness would certainly follow.

As cattle and sheep farmers the colonists are very successful. Larger quantities of wool are produced every year. But this 30 pastoral system requires a rapid extension of ground, and the farmers are gradually spreading to the north. The movement proves prejudicial to the country behind, by drawing off the labour which would otherwise be directed to the improvement of the territory already occupied. Encroachment upon the 35 interior actually diminishes cultivation; for less land is put

under the plough than was before subjected to the native hoe.

The parts of the colony through which we passed were of sterile aspect; and as the present winter had been preceded by a severe drought, many farmers had lost two-thirds of their stock. The landscape was uninviting; the hills, destitute of trees, were of a dark-brown colour, and the scanty vegetation on the plains made me feel that they were more deserving of the name of Desert than the Kal-a-ha'-ri. The soil is said to have been originally covered with a coating of grass, which has disappeared with the antelopes which fed upon it.

The slow pace at which we wound our way through the colony made almost any subject interesting. The attention is attracted to the names of different places, because they indicate the former existence of buffaloes, elands, and elephants, now to be found only hundreds of miles beyond. The elephant, the most sagacious of animals, flees from the sound of firearms first; the gnu and ostrich, the most wary and the most stupid, vanish last. The earliest emigrants found the Hottentots in possession of prodigious herds of fine cattle, but no horses, asses, or camels. The natives universally believe that they travelled hitherward from the north-north-east. They brought cattle, sheep, goats, and dogs; why not the horse, the delight of savage hordes?

On crossing the Orange river we come into the independent territory inhabited by Gri'-quas and Bechuanas. By Gri'-quas is meant any mixed race sprung from natives and Europeans. These were of Dutch extraction. Many hundreds of both Gri'-quas and Bechuanas have become Christians and partially civilized through the teaching of English missionaries.

The Griquas and Bechuanas were in former times clad much like the Caffres, if the expression may be used when there was scarcely any clothing at all. A bunch of leather strings about eighteen inches long hung from the lady's waist, and a prepared skin of a sheep or antelope covered the shoulders. The men wore a patch of apron about as big as the crown of a hat, and a mantle exactly like that of the women. To protect the skin from the

sun by day and from the cold by night, they smeared themselves with a compound of fat and ochre: the head was anointed with pounded blue mica-schist mixed with grease. The particles of shining mica, as they fell on the body and on strings of beads and brass rings, were considered highly ornamental. They now 5 come to church in decent clothing. Sunday is well observed, and, even in localities where no missionary lives, religious meetings are regularly held, and children and adults taught to read, by the more advanced of their fellow-countrymen.

There is little prospect of their country ever producing much 10 material for commerce with the exception of wool. At present the chief article of trade is mantles of fur. Ivory is next in importance. A few skins and horns, and some cattle, make up the remainder of the exports. English goods, sugar, tea, and coffee are the commodities received in exchange. The natives 15 soon become extremely fond of coffee. The acmé of respectability among the Bechuanas is the possession of cattle and a waggon; and though the waggon requires frequent repairs, not a man among them has ever learnt to mend it. Forges, tools, and teachers have been at their service, but, beyond putting 20 together a camp-stool they have made no effort to acquire a knowledge of the trades. They will watch a missionary at work until they understand whether a tire is well welded, and, having pronounced upon its merits with great emphasis, their ambition is satisfied.

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CHAPTER VI.

OUTRAGE OF BOERS.—CLIMATE.

Having been detained at Kuruman about a fortnight by the breaking of a waggon-wheel, I was providentially prevented from being present at the attack of the Boers on the Balwains. The news was brought by a wife of Sechele, who had herself been hidden in a cleft of a rock, over which a number of their assailants were 30 firing. She brought Mr. Moffat a letter, which tells its own tale:—
 'Friend of my heart's love, and of all the confidence of my

heart, I am Sechele ; I am undone by the Boers, who attacked me, though I had no guilt with them. They demanded that I should be in their kingdom, and I refused ; they demanded that I should prevent the English and Griquas from passing (north-wards). I replied, These are my friends, and I can prevent no one (of them). They came on Saturday, and I besought them not to fight on Sunday, and they assented. They began on Monday morning at twilight, and fired with all their might, and burned the town with fire, and scattered us. They killed
 10 sixty of my people, and captured women, and children, and men. They took all the cattle and all the goods of the Bakwains and the house of Livingstone they plundered, taking away all his goods. The number of waggon's they had was eighty-five, and a cannon ; All the goods of the hunters (certain English
 15 gentlemen hunting and exploring in the north) were burned in the town ; and of the Boers were killed twenty-eight. Yes, my beloved friend, now my wife goes to see the children, and Ko'-bus Ha'-a will convey her to you.

' I am, SECHELE.'

20 This statement is in exact accordance with the account given by some of the Boers themselves to the public colonial papers. The only cause they alleged was that " Sechele was getting too saucy." Their demand that he should be subject to them and prevent the English traders passing northwards was kept out
 25 of view.

The report of this outrage on the Bakwains, coupled with the denunciations against myself for having, as it was asserted, taught them to kill Boers, produced such a panic in the country, that I could not prevail upon a single servant to accompany me
 30 to the north. Loud vows of vengeance were uttered against me by the Boers, and threats of instant pursuit by a large party on horseback, should I dare to go into or beyond their country. After I had been detained for months at Kuruman from inability to procure waggon-drivers, I at last found three servants who,
 35 in spite of imprecations, were willing to risk the journey. A

man of colour, named George Fleming, who wished to establish a trade with the Makololo, had managed to get a similar number. To be sure they were all the worst possible specimens of those who imbibe the vices without the virtues of Europeans, but we had no choice, and were glad to get away on any terms. 5

We left Kuruman on the 20th of November, 1852. When we had gone forty miles, we met Sechele, on his way, as he said, "to the Queen of England." Two of his children, and their mother, a former wife, were among the captives seized by the Boers; and as he had a strong belief in English justice, he was 10 convinced that he should obtain redress from our sovereign. He employed all his eloquence to induce me to accompany him, and I in turn endeavoured to dissuade him from his project. "Will the Queen not listen to me," he inquired, "supposing I should reach her?" I replied, "I believe she would listen, but 15 the difficulty is to get to her." "Well," said he, "I shall reach her."

When he got to Bloemfontein* he found the English army just returning from a battle with the Basutos, in which both parties claimed the victory, and both were glad that a second engage- 20 ment was not tried. Our officers invited Sechele to dine with them, heard his story, and collected a handsome sum of money to enable him to pursue his journey to England. He proceeded as far as the Cape, when, his resources being expended, he was obliged to go back to his own country, one thousand miles distant, 25 without accomplishing his intention.

On his return, he adopted the punishment he had witnessed in the colony, of making criminals work on the public roads. He has since, I am informed, become himself the missionary to his own people. He is very dark; and his subjects swear by 'Black 30 Sechele.' He has great intelligence, reads well, and is a fluent speaker. Such is his influence, that numbers of the tribes, formerly living under the Boers, have taken refuge under his sway, and he is now greater in power than before the attack on Kolobeng.

Having parted with Sechele, we skirted along the Kalahari Desert, and sometimes went within its borders, giving the Boers a wide berth. A larger fall of rain than usual had occurred in 1852, which completed a cycle of eleven or twelve years, when the same phenomenon is reported to have happened on three occasions. An unusually large crop of melons had appeared in consequence.

On the 31st December, 1852, we reached the town of Sechele, which is called Lit-u-ba-ru'-ha. Near the village there exists a cave, which no one dared to enter, for it was the common belief that it was the habitation of the Deity. I proposed to explore it. The old men said that every one who went in remained there for ever, and added, "If the teacher is so mad as to kill himself, let him do so alone, we shall not be to blame." The declaration of Sechele, that he would follow where I led, produced the greatest consternation. There was little enough to reward curiosity. An entrance about ten feet square became narrowed into two water-worn branches, ending in round orifices through which the water once flowed. The only inhabitants it seems ever to have had were baboons.

The Bechuanas are universally much attached to children. A little child who toddles near a party of men while they are eating is sure to get a handful of the food. The parents take the name of the offspring, and often address them as Ma (mother), or Ra (father). Mrs. Livingstone, after the birth of our eldest boy Robert, was always addressed as Ma-Robert.

The whole of the country adjacent to the Desert, from Kuruman to Lake Ngami, is remarkable for the salubrity of its climate. Europeans whose constitutions have been impaired by an Indian residence, feel its restorative powers. The health and longevity of the missionaries have always been fair, though mission-work is not usually conducive to either.

The climate is a complete antipodes of our raw English atmosphere. The winter, which begins in May and ends in August, is perfectly dry. Not a drop of rain falls during that period, and damp and cold are never combined. During many months

there is scarcely any dew. However hot the day might have been at Kolobeng—and the thermometer sometimes rose to 96° in the coolest part of our house,—yet the atmosphere never had that steamy feeling and those debilitating effects which prevail in India and on the coast of Africa itself. Nothing can exceed the balminess of the evenings and mornings throughout the year. You wish for an increase neither of cold nor heat.

CHAPTER VII.

THE LION.—NATIVE CUSTOMS.—THE OSTRICH.

Having remained five days with the wretched Bakwains, we departed on the 15th January, 1853. Occasionally we lighted upon land tortoises, which, with their unlaidd eggs, make a very agreeable dish. It is wonderful how this reptile holds its place in the country, for it possesses neither speed nor cunning; even its bony covering, from which the teeth of the hyæna glance off foiled, does not protect it from man. Its yellow and brown colour, by its similarity to the surrounding grass and brushwood, helps to render it indistinguishable. The young are taken for the sake of their shells. These are made into boxes, which the women fill with sweet-smelling roots and hang them round their persons. When older, the animal is eaten, and its armour converted into a rude basin to hold food or water. 20

When about to deposit its eggs, it lets itself into the ground by throwing the earth up round the shell, until the top only is visible; the eggs laid, it covers them up and leaves them. When the rains begin to fall and the fresh herbage appears, the young ones come out, and, unattended by their dam, begin the world for themselves. Their food is tender grass. They frequently devour wood-ashes, and travel great distances to places where they can get health-giving salt. 25

Lions, when they grow too old to catch game, frequently take to killing goats in the villages: a woman or child who happens to go out at night falls into their clutches. As they have no

other resource, they continue to visit inhabited places; and from this circumstance has arisen the idea that the lion, when he has once tasted human flesh, loves it better than any other. A man-eater is invariably an old lion; and when he comes for 5 goats, the people remark, 'His teeth are worn, he will soon kill men.' They at once turn out to destroy him.

The African lion is somewhat larger than the biggest dog, and the face, which is not much like the usual drawings, partakes very strongly of the canine features. If he is encountered in 10 the daytime, he turns slowly round, after first gazing a second or two, walks as slowly away for a dozen paces looking over his shoulder, quickens his step to a trot till he thinks himself out of sight, and then bounds off like a greyhound. As a rule, there is not the smallest danger of a lion which is unmolested attacking 15 man in the light. When the moon was shining we seldom tied up our oxen, but let them lie loose by the waggon, while on a dark, rainy night, if there was a single beast in the neighbourhood, he was almost sure to attempt to kill one of our cattle. His approach is always stealthy, except when wounded. A lion, however, with 20 whelps will brave almost any danger. A person has only to cross where the wind blows from him to the animals, and both male and female will rush at him. In one case a man was bitten before he could climb a tree; and occasionally a man on horseback has been caught by the leg under the same circumstances.

25 When a lion is very hungry, and lying in wait, the sight of an animal may excite him to go after it. A hunter who was stealthily crawling towards a rhinoceros happened to glance behind him, and found to his horror a lion *stalking him*. He only escaped by springing up a tree like a cat. At Lo-pe-pe a lioness 30 sprang on the after quarter of Mr. Oswell's horse, which started away, and the rider, caught by a wait-a-bit thorn, was dragged to the ground and rendered insensible. His dogs saved him.

The lion has a characteristic which he seems to possess in common with the rest of the feline species, that any appearance of a 35 trap brings him to a stand. When a goat is picketed in India on a plain as a bait for a tiger, the latter whips off the animal

so quickly that no one can take aim. A small pit is therefore dug, and the goat is tied to a stake at the bottom. This renders the tiger suspicious, and he walks round and round the pit, which allows the hunter, who is lying in wait, to have a fair shot. The lion is equally cautious; one sprang at Captain Codrington, who shot him dead in the neck. A horse ran away, and was stopped by the bridle catching a stump. He remained a prisoner two days, and Captain Codrington found the whole space around marked by the footprints of lions. They had been afraid to attack the haltered horse, from the apprehension that it was a 10 trap.

A couple of lions once came by night to within three yards of the place where the oxen were tied to a waggon, and a sheep to a tree. They stood roaring, but were afraid to make a spring. On another occasion three of our party were lying sound asleep, when a lion approached within a yard or two, and began to roar. The fact that their riding-ox was fastened to the hush deprived him of the courage to seize his prey. He retired to a knoll three hundred yards distant, where he roared all night, and continued growling as the men moved off next morning. 20

Nothing that I ever learned of the lion would lead me to attribute to it either the ferocious or noble character ascribed to it elsewhere. He chiefly preys upon defenceless creatures; and frequently, when a buffalo calf is caught by him, the cow rushes to the rescue, and often a toss from her kills him. On the plain, a herd of these animals kept a number of lions from their young by the males turning their heads to the enemy. A toss, indeed, from a bull would put an end to the strongest lion that ever breathed. It is questionable if a single beast ever engages a full-grown buffalo, for when one falls a victim the amount of roaring seems to indicate that there has been a league to effect the slaughter. 25

Messrs. Oswell and Vardon once saw three lions combine to pull a buffalo down, and they could not accomplish it without a struggle, though he was mortally wounded by a two-ounce ball. I have been informed that in India even the tame buffaloes 33

will chase a tiger up the hills, bellowing as if they enjoyed the sport. The calves of elephants are sometimes torn by lions, but every living thing retires before the lordly parent, though even a full-grown specimen would be an easier prey than the 5 rhinoceros. The mere sight of the latter is sufficient to make the lion rush away. Yet of his great strength there can be no doubt. The immense masses of muscle around his jaws, shoulders, and forearms, proclaim tremendous force, but he seems in this respect to be inferior to the Indian tiger. When he performs 10 such feats as taking away an ox he does not carry the carcase, but drags it along the ground.

It is doubtful whether the lion ever attempts to seize an animal by the withers, and he seldom mounts on its hind-quarters. He either springs at the throat below the jaw or flies at the flank. 15 The last is the most common point of attack, and it is the part he begins to feast on first. An eland may be seen disembowelled so completely, that he scarcely seems cut up at all. The entrails and fatty parts form a full meal for even the largest lion. When gorged, he falls fast asleep, and is then easily despatched. He 20 sometimes lays dead the jackal by a stroke from his paw, as he comes sniffing about the prey.

Where game is abundant, lions may be expected in proportion. They are never seen in herds, but six or eight, who are probably of one family, occasionally hunt together. There is 25 less danger of being devoured by them in Africa than of being run over when walking in the streets of London. Hunting them with dogs involves little peril when compared with hunting the tiger in India, for the dogs drive them from the cover, and as they stand at bay the sportsman has plenty of time for a deliberate 30 shot. In short, nothing that I have seen or heard about lions would constitute a barrier in the way of men of ordinary courage.

The same feeling which has induced the modern painter to exaggerate the form of the "king of beasts" has led the sentimentalist to consider his roar *the most terrific of earthly sounds*; 35 "majestic" is the common epithet applied to it. It is calculated to inspire fear when heard in a pitchy dark night amidst

the tremendous peals of an African thunderstorm, and the vivid flashes of lightning which leave on the eye the impression of stone-blindness, while the rain pouring down extinguishes the fire, and there is neither the protection of a tree, nor a chance that your gun will go off. But when any one is snug in a house or waggon, the roar of the lion inspires no awe. A European cannot distinguish between the note of a lion and that of an ostrich. In general the voice of the former seems to come deeper from the chest; but to this day I can only pronounce with certainty from which of the two it proceeds, by knowing that the ostrich roars by day and the lion by night. The natives assert that they can detect a difference at the commencement of the sound. There is, it must be admitted, a considerable distinction between the singing noise of a lion when full and his deep, gruff growl when hungry. 15

The African lion is of a tawny colour, like that of some mastiffs. The mane in the male is large, and gives the idea of great power. In some specimens the ends of the hair are black, and these go by the name of black-maned lions, though as a whole they look of the usual yellow tawny colour. At lake Ngami, Messrs. Oswell and Wilson shot two animals of another variety. One was an old lion, whose teeth were mere stumps, and his claws worn quite blunt; the other was full grown, in the prime of life, with white perfect teeth. Both were destitute of mane. The lions in the country near the lake give tongue less than those further south. We scarcely heard them roar at all. 20

When we reached the Bamangwato, the chief, Sekomi, was particularly friendly, and brought all his people to our religious services. I was here a spectator of a very curious ceremony, called "sech'-u." Just at the dawn of day, a row of boys, nearly fourteen years of age, stood naked in the Kotla. Each had a pair of sandals as a shield on his hands. The men, equally naked, were ranged opposite to them, and were armed with long wands, of a tough, supple bush. They started off into a dance named "ko'-ha," in the course of which they put questions to the boys, as "Will you guard the chief well?" "Will you herd 25

the cattle well?" As the lads gave an affirmative response, the men rush forward, and each aims a full blow at his vis-à-vis. The boy shields his head with the sandals, and causes the supple wand to descend upon his back. Every stroke makes the blood
5 squirt out from a wound a foot or eighteen inches long. By the end of the dance the whole back is seamed with wheals, of which the scars remain through life. The beating is intended to harden the young soldiers. After this initiation has been gone through, and they have killed a rhinoceros, they may marry a wife.

10 In the "ko'ha" dance, the same respect is shown to age as in many other of their customs. A younger man, who exercises his wand on the boys, may himself be chastised by an older person. On the occasion on which I was present, Sekomi received a severe cut on the leg from a grey-haired disciplinarian. I
15 joked with some of the young fellows on their want of courage, notwithstanding the scourgings of which they bore marks, and hinted that our soldiers did not need so much suffering to make them brave. A man rose up and said, "Ask him if, when he and I were compelled by a lion to stop and make a fire, I did not lie
20 down and sleep as well as himself." In other parts a challenge would have been given to run a race: grown men frequently adopt this mode of testing superiority, like so many children.

The "sech'u" is practised by three tribes only. Another ceremony is as follows:—All the boys between ten and fourteen
25 or fifteen are selected to be the companions for life of one of the sons of the chief. They are taken to some retired spot in the forest, and huts are erected for their accommodation. There the old men teach them to dance and initiate them into all the mysteries of African government. Each is expected to compose
30 an oration in praise of himself, and must repeat it with fluency.

A good deal of beating is required to bring the young scholars up to the mark, and when they return they have generally a number of scars on their backs. On their return from the ceremonies of initiation a prize is given to the lad who can run
35 fastest. They are then considered men, and can sit among the elders in the kotla.

These bands, or regiments, though living in different parts of a town, turn out at the call, and act under the chief's son. They recognize a sort of equality, and address one another by the title of 'comrade.' If a member commits any offence against the rules, such as cowardice or eating alone when his mates are 5 within call, the rest may strike him. A person who belongs to an older regiment may chastise a culprit in a younger, but no one in a junior band may meddle with his seniors. When three or four companies have been formed, the oldest no longer takes the field in time of war, but remains as a guard over the women 10 and children. When a fugitive comes to a tribe he is incorporated into the regiment analogous to that to which he belonged in his own tribe.

No native knows his own age. If asked how old he is, he answers, "Does a man remember when he was born?" They 15 reckon solely by the number of bands which have been formed since their own. When they have witnessed four or five they are no longer obliged to bear arms. The oldest man I ever met boasted that he had seen eleven sets of boys submit to the ceremony. If he was fifteen at his own initiation, and fresh 20 bands were added every six or seven years, he may have been about seventy-five or eighty, which is no great age; but it seemed so to people who are considered superannuated at forty.

A somewhat analogous ceremony takes place for young women. Clad in a dress composed of ropes made of alternate pumpkin- 25 seeds and bits of reed strung together, and wound round the body in a figure-of-eight fashion, they are drilled under the superintendence of an old woman, and are inured to bear fatigue and carry large pots of water. They have often scars from bits of burning charcoal having been applied to the forearm, which 30 must have been done to test their power of bearing pain.

In passing through the hills on our way north we enter a pass named the 'Unicorn's Pass.' The unicorn here is a large edible caterpillar, with an erect horn-like tail. The country beyond consisted of large patches of trap-covered tufa, having little 35 vegetation except tufts of grass and weit-a-bit thorns, in the

midst of extensive sandy grass-covered plains. The yellow or dun-colour prevails during a great part of the year, and forms quite a characteristic feature of the country. The Bakwain hills are an exception; unlike the usual flat surface, they are covered with trees to their tops, and the valleys are often of the most lovely green—even the Bakwain plains contain trees instead of bushes.

In no part of this country could European grain be cultivated without irrigation. The natives rear durrha, maize, pumpkins, melons, cucumbers, and different kinds of beans; and are entirely dependent for their growth upon rains. The instrument of culture is the hoe, and the chief labour falls on the female portion of the community. In this particular the Bechuanas resemble the Caffres. The men engage in hunting, milk the cows, and have the entire control of the cattle. It is their office also to prepare the skins and make the clothing, and in many respects they may be considered a nation of tailors.

January 28th.—Passing on to Let-loch'e, about twenty miles beyond the Bamangwato, we found a fine supply of water. This is a point of so much interest that the first question we ask of passers-by is, "Have you had water?" The first inquiry a native puts to a fellow-countryman is, "Where is the rain?" Though by no means an untruthful nation, the usual answer is, "I don't know—there is none—we are killed with hunger and by the sun." If asked for news, they reply, "There is none, I heard some lies only," and then they tell everything.

The ostrich, of which there are many, feeds where no one can approach him without being detected by his wary eye, which is placed so high that he can see a great way. As the waggon moves along far to the windward, he thinks there is an intention to circumvent him, and he comes rushing from the distance of perhaps a mile so near to the front oxen that the traveller sometimes gets a shot at the silly bird. When he begins to run all the game in sight follow his example. The natives who come upon him in a valley open at both ends sometimes take advantage of his folly. They commence running, as if to cut off his retreat

from the passage through which the wind blows; and although free to go out at the opposite outlet, he madly rushes forward to get past the men, and is speared. He never swerves from the course he once adopts. Terror only causes him to increase his speed and run faster into the snare. If pursued by dogs he will turn upon them and inflict a kick which sometimes breaks the back of the animal that receives it. The lion occasionally contrives to catch him.

When feeding, his pace is from twenty to twenty-two inches; when walking at other times it is about four inches more; and when terrified it is from eleven and a half to thirteen and even fourteen feet in length. In general, the eye can no more follow the legs than the spokes of a carriage-wheel in rapid motion; but I was once able to count the steps by a stop-watch, and, if I am not mistaken, the bird made thirty strides in ten seconds. Reckoning each stride at twelve feet, we have a speed of twenty-six miles an hour. These rapid runners are sometimes shot by a horseman making a cross cut to their undeviating course, but few Englishmen ever succeed in killing them.

The ostrich begins to lay her eggs before she has fixed on a spot for a nest. Solitary eggs are thus found lying all over the country, and become a prey to the jackal. The nest is only a hollow a few inches deep in the sand, and about a yard in diameter. She seems averse to select a place for it, and often lays in the resort of another ostrich. As many as forty-five eggs have been found together.

Both male and female assist in the incubation. Several eggs are left outside the nest, and are thought to be intended as food for the first hatched of the brood, till the rest coming out the whole can start together in quest of food. I have several times seen young in charge of a male bird who made a very good attempt at appearing lame, in the plover fashion, in order to draw off the attention of pursuers. The little ones squat down and remain immovable when too small to run far, but attain a wonderful degree of speed when about the size of common fowls.

The egg is possessed of great vital power. One which had

been kept in a room during more than three months, in a temperature of about 60°, was found to have a partially developed live chick in it. The Bushmen, when they find a nest, carefully avoid touching the eggs, or leaving marks of human feet near them. They go up the wind to the spot, and with a long stick occasionally remove some of them. Thus, by preventing any suspicion, they keep the hen laying on for months, as we do with fowls. The eggs have a strong disagreeable flavour, and it requires the keen appetite engendered by the Desert to make them tolerable to a European. The Hottentots turn their trousers into a bag for carrying home the twenty or twenty-five eggs usually found in a nest.

The food of the ostrich consists of pods and seeds of different kinds of leguminous plants, with leaves of various shrubs; and, as these are often hard and dry, he picks up a great quantity of pebbles, many of which are as large as marbles. He eats small hulbs, and occasionally a wild melon for the sake of the moisture. One was found choked by a melon which had struck in his throat. It requires the utmost address of the Bushmen, crawling for miles on their stomachs, to stalk them successfully; yet the quantity of feathers collected annually shows that the slaughter must be considerable, as each bird has only a few in the wings and tail. The full-grown male is of a jet-black, glossy colour, with the single exception of the white feathers, which are objects of trade. Nothing can be finer than the adaptation of these glossy feathers for the climate of the Kalahari, where these birds abound; for they afford a perfect shade to the body, with free ventilation beneath them. The half-grown males are of a dark brownish-grey colour.

CHAPTER VIII.

THE BAOBAB TREE.—BUSHMEN.

Leaving Mot-lat'-sa on the 8th February, 1853, we passed down the Mo-ko'-ko, which, in the memory of persons now living, was a flowing stream. The rainy season was delayed this year beyond the usual time, and we found the thermometer stand at 96° F. in the shade. This temperature at Kolobeng always portended 5 rain at hand. All around the country looked parched, and the glare from the white efflorescence which covers the extensive pans was most distressing to the eyes. The water was bitter, and contained nitrates, which stimulated and increased the thirst. Of disgusting water I have drunk not a few nauseous 10 draughts; you may try what remedy you please, but the only resource is to push forward as quickly as possible to the north.

We dug out several wells; and on each occasion we had to wait a day or two till sufficient water flowed in to allow our cattle to slake their thirst. Our progress was therefore slow. 15 At Koo'-be there was such a mass of mud in the pond, worked up by the wallowing rhinoceros to the consistency of mortar, that it was only by great exertion we could get a space cleared at one side for the water to ooze through. If the rhinoceros had come back, a single roll would have rendered all our labour 20 vain, and we were consequently obliged to guard the spot by night.

Herd of zebras, gnus, and occasionally buffaloes, stood for days on the wide-spread flats around us, looking wistfully towards the wells for a share of the nasty water. It is wanton cruelty 25 to take advantage of the needs of these poor creatures to destroy them, without intending to make the smallest use of flesh, skins, or horns. Those who commit such havoc for the mere love of destruction must be far gone in the hunting form of insanity. In shooting by night, animals are more frequently wounded than 30 killed; the flowing life-stream increases the craving for water, and they seek it in desperation regardless of danger,—'I must

drink, though I die.' The ostrich, even when not hurt, cannot, with all his wariness, resist the excessive desire to slake his burning thirst. The Bushmen may be excused for profiting by its piteous necessities; for they eat the flesh and wear or sell the
5 feathers.

We passed over the immense salt-pan district, and unyoked under a fine specimen of the baobab. It consisted of six branches united into one trunk, and at three feet from the ground it was eighty-five feet in circumference. I counted the concentric
10 rings in one of these trees in three different parts, and found that upon an average there were eighty-one and a half to a foot. Supposing each ring to be the growth of one year, a baobab one hundred feet in circumference, or with a semi-diameter of about seventeen feet, would be only fourteen centuries old, which is
15 some centuries less ancient than the Christian era.

As the natives make a strong cord from the fibres of the bark, the whole of the trunk, as high as they can reach, is often denuded of its covering. The bare wood throws out fresh bark, and the process is repeated so often that it is common to see the lower
20 five or six feet an inch or two less in diameter than the part above. Almost any other tree would be killed by such treatment, but such is the wonderful vitality of the baobab that strips of bark which are torn off, and only remain attached at one end, continue to grow. No external injury, not even a fire, destroys
25 this tenacious plant from without; and so little does it regard any injury within, that it is common to find it hollow. I have seen a specimen of this kind in which twenty or thirty men could lie down. Even felling does not extinguish its vitality. I was witness of an instance in An-go'-la in which each of eighty-four
30 concentric rings grew an inch in length after it was lying on the ground. The Portuguese have discovered that the best way to treat the baobab is to let it alone, for it occupies more room when cut down than when growing. The wood is spongy, and an axe can be stuck into it so far with a single blow that there is
35 difficulty in pulling it out again.

At Ra'-pesh we came among our old friends the Bushmen.

Some of them were at least six feet high, and of a darker colour than the Bushmen of the south. They frequent the R. Zou'-ga, and have always plenty of food and water. They refrain from eating the goat, which is significant of their feelings to the only animal they could have domesticated in their desert home. They are 5 a merry, laughing set, and have more appearance of worship than the Bechuanaas. The observances we once witnessed at a grave showed that they regarded the dead man as still in another state of being; for they requested him not to be offended, even though they wished to remain a little while longer in this world. 10

These Bushmen killed many elephants. They hunted by night, when the moon was full, for the sake of the coolness. They choose the moment succeeding a charge, when the elephant is out of breath, to run in and give him a stab with their long-bladed spears. 15

1st March.—The thermometer in the shade generally stood at 95° from 1 to 3 p.m., but as it sank as low as 65° by night the heat was by no means exhausting. At the surface of the ground, in the sun, the thermometer marked 125°. The hand cannot be held on the earth, and even the horny feet of the natives 20 must be protected by sandals of hide. The ants, nevertheless, were busy working on the fiery soil. The water in the ponds was as high as 100°; but as it does not readily conduct heat downwards, drink, deliciously cool, might be obtained by walking into the middle and lifting up the water from the bottom. 25

Proceeding to the north, we entered into dense bush, which required the constant application of the axe, by three of our party, for two days before we emerged into the plains beyond. This bush has fine silvery leaves, and the bark has a sweet taste. The elephant, with his usual delicacy of taste, feeds much on it. 30

The rains had been copious, but the water in the ponds was rapidly disappearing. The lotus abounded in them, and a low sweet-scented plant covered their banks. Breezes came occasionally to us from the drying-up pools; but the pleasant odour they carried caused sneezing both to myself and my people; 35 and on the 10th of March we were brought to a stand by four of

the party being seized with African fever. I at first imagined it was only a bilious attack, arising from full feeding on flesh, for the large game had been abundant. Every man was in a few days laid low, except a Bakwain lad and myself. He managed the cattle, while I looked after the patients.

The tall grass made the oxen uneasy, and the appearance one night of a hyena set them galloping away into the forest to the east of us. The Bakwain lad went after them, as is common with the members of his tribe in such cases. They dash through hush and brake for miles, till they think the panic is a little subsided. They then whistle to the cattle in the same manner as when milking cows. Having calmed them, they remain as a guard till the morning, and generally return with their shins well peeled by the thorns. The lad lost eight of our oxen in their rush through the flat, trackless forest. He remained on their trail the whole of the next day, found them late in the afternoon, had been obliged to stand by them all night, and brought them back on Sunday morning. It was wonderful how he managed without a compass, and in such a country, to find his way home, and to keep forty oxen together.

I here found an insect, about an inch and a quarter long, as thick as a crow-quill, and covered with black hair, which puts its head into a little hole in the ground, and quivers its tail rapidly. The ants, attracted by the movement, approach to look at it, and are snapped up the moment they get within the range of the forceps on the tail. As the head of this creature is beneath the soil, it becomes a question how it can guide the other end to its prey. It is probably a new species of ant-lion, of which great numbers are met with, both in the larvæ and complete state. The ground under every tree is dotted over with their ingenious pitfalls. The form of the perfect insect is familiar to us in the dragon-fly, which uses its tail in the same active manner.

The lions here are not often heard. They seem to have a dread of the Bushmen, who, when they observe evidence that one of these beasts has made a full meal, follow up his spoor so quietly that his slumbers are not disturbed. One discharges a

poisoned arrow from a distance of a few feet, while another throws his skin cloak over the animal's head. The surprise causes the lion to lose his presence of mind, and he bounds away in terror. The poison used by our present friends was the entrails of a caterpillar, half an inch long. They squeeze the virulent matter upon the bark, and leave it to dry in the sun. They are very careful in cleaning their nails after the operation, for if a small portion gets into a scratch the agony is excessive. The effects on the lion are terrible. He is heard moaning in distress, and bites the trees and ground in his fury. 10

Believing that frequent change of place was conducive to the recovery of the sick, we moved as much as we could, and went north, the country becoming lovely. The grass was green and often higher than the waggons, and the vines festooned the trees. Among these were the real banian, with its drop-shoots, the wild 15 date and palmyra, and several which were altogether new to me. The hollows contained large patches of water. Next came watercourses, which now resembled small rivers, and were twenty yards broad and four feet deep. The further we went, the broader and deeper they grew. The elephants wading in them had 20 made numbers of holes, in which the oxen floundered desperately. Our waggon-pole was broken, and we were compelled to work up to the breast in water for three hours and a half.

The great quantity of water we had passed through was part of the annual inundation of the R. Cho'-be. We at last came to the 25 San-shu'-reh, which is only one of the branches by which it sends its overflowings to the south-east. Yet it was a large, deep river, filled in many places with reeds, and having hippopotami in it. As it presented an insuperable barrier, we drew up under a magnificent baobab-tree and resolved to search for a passage. 30 In company with the Bushmen I explored the banks, waded a long way among the reeds in water breast high, and always found a broad space free from vegetation, and unfordable.

After a dark, cold night we early in the morning recommenced our work of exploring. From one of the great mounds we dis- 35 covered an inlet to the Cho'-be; and we forthwith launched in

our pontoon upon a deep river, which at this point was from eighty to one hundred yards wide. A hippopotamus came up at one side and went off with a desperate plunge. We had passed over him. The wave he made caused the pontoon to
5 glide quickly away from him.

We paddled on from midday till sunset. There was nothing but a wall of reed on each bank, and we saw every prospect of spending a supperless night in our float, till, just as the short twilight of these parts was commencing, we perceived, on the
10 north bank, a village belonging to one of the Makololo, whose acquaintance I had made on our former visit. He was now located on an island in the river. The inhabitants looked like people who had seen a ghost, and in their figurative way of speaking exclaimed, "He has dropped among us from the clouds,
15 yet came riding on the back of a hippopotamus! Wa Makololo thought no one could cross the Chobe without our knowledge, but here he drops among us like a bird."

Next day we returned across the flooded lands in canoes to our waggons, and found that in our absence the men had allowed
20 the cattle to wander into a small patch of wood to the west infested by tsetse. This carelessness cost me ten fine oxen. After we had remained a few days, some of the head-men of the Makololo came to conduct us over the river. This they did in fine style. They took the waggons to pieces and carried them across
25 on a number of canoes lashed together, while they themselves swam and dived among the oxen more like alligators than men. We were now among friends. After advancing about thirty miles to the north, in order to avoid the still flooded lands on the north of the Chobe, we turned westwards towards Lin-yan'-ti,
30 where we arrived on the 23rd of May, 1853. This is the capital town of the Makololo, and only a short distance from our waggon-stand of 1851.

CHAPTER IX.

LIN-YAN'-TI.—THE CHIEF SEK-E-LET'-U.

The whole population of Lin-yan'-ti, numbering between six and seven thousand, turned out to see the waggons in motion. They had never witnessed the phenomenon before, for on the former occasion we departed by night. Sek-e-let'-u, now in power, received us in royal style, and sent us pots of the beer of the country. These were brought by women, and each bearer took a good draught of the beer to show that it was not poisoned.

The court herald greeted us. This official utters all the proclamations, calls assemblies, keeps the kotla clean and the fire burning, and when a person is executed in public he drags away the body. The present herald was an old man who occupied the post in Sebituane's time. He stood up, and after leaping, and shouting at the top of his voice, roared out some adulatory sentences, as, "Don't I see the white man? Don't I see the comrade of Sebituane? Don't I see the father of Sek-e-let'-u? We want sleep. Give your son sleep, my lord." The meaning of this request for sleep was that Sebituane had learnt that the white men had 'a pot (a cannon) in their towns which would burn up any attacking party;' and the old warrior thought if he could get possession of this weapon he would be able to 'sleep' the rest of his days in peace.

Sek-e-let'-u was a young man eighteen years of age, and of that dark yellow or coffee-and-milk colour, of which the Makololo are so proud, because it distinguishes them from the black tribes on the rivers. In height he was about five feet seven, not so good-looking nor so able as his father, but equally friendly to the English.

M-pe'-pe, the rival candidate for the chieftainship, favoured the half-cast Portuguese slave-traders, whose usual policy is to side with the strongest party in a tribe, and get well paid by captures made from the weaker faction. Long secret conferences were held by these dealers in men and their rebel ally, and it

was agreed that M-pe-pe should cut down Sekeletu the first time they met.

My object being to examine the country for a healthy locality, before attempting to make a path to the east or west coast, I proposed to Sekeletu to ascend the R. Zambesi, which we had discovered in 1851. We had gone about sixty miles on the road to Sesh-e'-ke when we encountered M-pe-pe. The Makololo had never attempted to ride oxen until I advised it in 1851. Sekeletu and his companions were now mounted, though, having neither saddle nor bridle, they were perpetually falling off, and when M-pe-pe ran towards the chief he galloped off to an adjacent village. On our party coming up an interview took place between the rivals in a hut, and the intention of Mpepe was to execute here the murderous design which had been frustrated on the road.

Being tired with riding, I asked Sekeletu where I should sleep. He replied, "Come, I will show you." As we rose together I unconsciously covered his body with mine, and saved him from the blow of the assassin. Some of the attendants had divulged the plot; and when Sekeletu showed me the hut in which I was to pass the night, he said, "That man wishes to kill me." The chief resolved to be beforehand with him. He immediately sent some persons to seize him, and he was led out a mile and speared. This is the common mode of executing criminals. Mpepe's men fled, and, it being unadvisable for us to go further during the commotion which followed his death, we returned to Lin-yau'-ti.

The Makololo ladies are liberal in their presents of milk and other food. They seldom labour, except to adorn their own huts and court-yards. They cut their woolly hair short, and delight in having the whole person anointed with butter.

Their dress is a kilt reaching to the knees; its material is soft ox-hide, and is not ungraceful. A soft skin mantle is thrown across the shoulders when the lady is unemployed, but when engaged in any labour she lays this aside and works in the kilt alone. The ornaments most coveted are large brass anklets as

thick as the little finger, and armlets of brass or ivory. The rings are so heavy that the ankles are often blistered by the weight; but 'pride feels no pain,' and the infliction is borne as magnanimously as tight lacing and tight shoes among ourselves. Strings of beads are hung around the neck. The fashionable 5 colours are light green and pink, and a trader could, with beads of these colours, get almost anything he chose to ask for.

The women have somewhat the same ideas with ourselves of what constitutes comeliness. They frequently asked for the looking-glass; and the remarks they made while I was engaged 10 in reading, and apparently not attending to them, were amusingly ridiculous. "Is that me?" "What a big mouth I have!" "My ears are as big as pumpkin-leaves." "I have no chin at all." Or, "I should have been pretty, but I am spoiled by these high cheek-bones." "See how my head shoots up in the middle!" 15 As they spoke they laughed loudly at their own jokes. One man came when he thought I was asleep, and, after twisting his mouth about in various directions, remarked to himself, "People say I am ugly, and how very ugly I am indeed!"

Soon after our arrival at Linyanti, Sekeletu pressed me to 20 mention the things I hoped to get from him. Anything, either in or out of his town, should be freely given if I would only mention it. I declined to specify any article which I wished to possess, except a canoe to take me up the river, and he therefore brought ten fine elephants' tusks. He would take no denial, 25 and I afterwards gave them to some of his subjects to sell on their own account. During the eleven years I had been in the country, though we always made presents to the chiefs whom we visited, I invariably refused to take donations of ivory in return, from an idea that a religious instructor degraded himself 30 by accepting gifts from those whose spiritual welfare he professed to seek.

Barter is the only means by which a missionary in the interior can pay his way, as money has no value. I had brought with me as presents good breeds of goats, fowls, and a pair of cats, 35 As the Makololo are fond of improving the breed of their domestic

CHAPTER X.

AFRICAN FEVER.—THE MAK-A-LA'-KA.

On the 30th of May, 1853, I was seized with fever for the first time. Cold east winds prevail at this time; and as they come over the extensive flats inundated by the Chobe, as well as many other districts where the contents of the pools are vanishing into the air, they may be supposed to be loaded with malaria 5 and watery vapour. An epidemic is the result. The usual symptoms are manifested—shivering and a feeling of coldness, although the skin is hot to the touch. The temperature in the axilla, over the heart and the region of the stomach, was 100° F.; but 103° F. at the nape of the neck and throughout the course 10 of the spine. The liver, in its efforts to free the blood of noxious particles, often secretes enormous quantities of bile.

Anxious to ascertain whether the natives possessed any remedy of which we were ignorant, I requested the assistance of one of Sekeletu's doctors. He put some roots into a pot with 15 water, and, when it was boiling, placed it near me and threw a blanket round it and me, that I might be shut in with the steam. This being attended by no immediate effect, he got a small bundle of medicinal woods, and, burned them nearly to ashes in a potsherd, that the smoke and hot air might assist to produce 20 perspiration. After being stewed in their vapour-baths, and smoked like a red herring over green twigs, I concluded that I could cure the fever more quickly than they can. There is a good deal in not 'giving-in' to this disease. He who is low-spirited will die sooner than the man who is not of a melancholic nature. 25

On my visit in 1851, the Makololo made a garden and planted maize for me, that, as they remarked when I parted with them, I might have food to eat when I returned, as well as other people. The grain was now pounded by the women into fine meal. This they perform in large wooden mortars, the exact counterpart of 30 those which are depicted on the Egyptian monuments. To this good supply of maize Sekeletu added ten or twelve jars of

honey, each of which contained about two gallons. A quantity of ground-nuts were also furnished every time the tributary tribes brought their dues to Linyanti. An ox was given us for slaughter every week or two, and Sekeletu appropriated two
5 cows to our use. This was in accordance with the acknowledged rule throughout the country, that the chief should feed all strangers who come to him on special business, and take up their abode in his kotla. A present is usually given in return for the hospitality, but, except in cases where their aboriginal customs
10 have been modified, nothing would be asked. Europeans spoil the feeling that hospitality is the sacred duty of the chiefs. No sooner do they arrive than they offer to purchase food, and, instead of waiting till a meal is prepared, cook for themselves, and often decline to partake of the dishes which have been got
15 ready for them. Before long, the natives come to expect a gift, without having furnished any equivalent.

The Makololo cultivate a large extent of land around their villages, durrha being the principal grain, with maize, two kinds of beans, ground-nuts, pumpkins, water-melons, and cucumbers.
20 Those who live in the Ba-rot'-se valley raise, in addition, the sugar-cane, sweet potato, and manioc, and they increase the fertility of their gardens by rude attempts at artificial irrigation. The instrument of culture over all this region is a hoe, for which iron in large quantities is obtained from the ore by smelting.

25 Sekeletu receives tribute from a great number of tribes in corn or durrha, ground-nuts, hoes, spears, honey, canoes, paddles, wooden vessels, tobacco, various wild fruits (dried), prepared skins, and ivory. When these articles are brought into the kotla, the chief divides them among the loungers who usually
30 congregate there. The ivory is sold with the approbation of his counsellors, and the proceeds are distributed in open day among the people. He retains a small portion only for his own share, and, if he is not more liberal to others than to himself, he loses in popularity. I have known instances in which individuals
35 who had been overlooked fled to other chiefs.

The Mak-o-lo'-lo, or Ba-su'-to, have arranged the different parts

of the great family of South Africans into three divisions: 1st, The *Mat-e-be'-le*—the Caffre family living on the eastern side of the country; 2nd, The *Ba-su'-to*; and 3rd, The *Bak-al-a-ha'-ri*, or Bechuanas, inhabiting the central parts, which includes all the tribes living in or adjacent to the great Kalahari Desert. 5

1st. The Caffres are subdivided into various groups. They consider the name Caffre as an insulting epithet.

The Zulus of Natal belong to this compartment, and are as famed for their honesty, as their brethren who live adjacent to our colonial frontier are renowned for cattle-lifting. The Recorder of Natal declared, that history does not present another instance in which so much security for life and property has been enjoyed as during the whole period of English occupation by ten thousand colonists in the midst of one hundred thousand Zulus. 15

The *Mat-e-he'-le*, who live a short distance south of the *Zem-be'-si*, and other tribes who live a little south of *Te'-te* and *Sen'-na*, are also members of this family. They are not known beyond the *Zam-he'-si* river, which was the limit of the Bechnana progress north until Sebituane pushed his conquests farther. 20

2nd. The *Ba-su'-to* division contains in the south all the tribes which acknowledge *Mosh'-esh* as their paramount chief; they are believed by those who have carefully sifted the evidence to have been at one time guilty of cannibalism. The whole of these tribes are much attached to agriculture, and raise large quantities of grain. It is on their industry that the distant Boers revel in slothful abundance. The chief toil of hoeing, driving away birds, reaping, and winnowing, falls to the willing arms of the hard-working women; but, as the men labour as well as their wives, many have followed the advice of the missionaries, and use ploughs and oxen instead of the hoe. 25 30

3rd. The western branch of the Bechuana family. They were an insignificant and filthy people when first discovered; but, being nearest to the colony, they have had opportunities of trading, and the long-continued peace they have enjoyed has enabled them to amass great numbers of cattle. 35

CHAPTER XI.

LINYANTI TO SESH-E'-KE.

Having waited a month at Lin-yan'-ti, we again departed, for the purpose of ascending the river from Sesh-e'-ke. Not only Sek-e-let'-u, but many of the under-chiefs, accompanied us.

The country between Linyanti and Sesh-e'-ke is perfectly flat, except where patches are elevated a few feet above the surrounding level, or where the termites have thrown up their enormous mounds. No one who has not seen their gigantic structures can imagine the industry of these little labourers. They seem to impart fertility to the soil which has once passed through their mouths. The Makololo find the sides of ant-hills the choice spots for rearing early maize, tobacco, or anything else which requires more than ordinary care. The mounds were generally covered with wild date-trees. The fruit is small, and as soon as it is ripe the Makololo cut down the tree rather than be at the trouble of climbing it.

The river Cho'-be was on our right, and its scores of miles of reed formed the horizon. It was pleasant to look back on the long-extended line of our attendants, as it twisted and bent according to the curves of the footpath, or in and out behind the mounds. Some had caps made of lions' manes; others, the white ends of ox-tails on their heads, or great bunches of black ostrich-feathers, which waved in the wind. Many wore red tunics, or various-coloured prints, which the chief had bought from traders. The common men acted as porters; the gentle men walked with a small club of rhinoceros horn in their hands, and had servants to bear their shields. The 'battle-axe men' carried their own, and were liable at any time to be sent off a hundred miles on an errand, and were expected to run all the way.

Sekeletu is always accompanied by a number of young men of his own age. Those who are nearest eat out of the same dish, for the Makololo chiefs pride themselves on eating with their people. He takes a little, and then beckons to his neighbours to

do the same. When they have had their turn, he perhaps makes a sign to some one at a distance, who starts forward, seizes the pot, and removes it to his own companions. The associates of Sekeletu, wishing to imitate him as he rode on my old horse, leaped on the backs of some half-broken oxen, but, having neither 5 saddle nor bridle, the number of tumbles which ensued was a source of much amusement to the rest.

When we arrived at any village, the whole of the women turned out to salute their chief. Their shrill voices, to which they give a tremulous sound by a quick motion of the tongue, 10 peal forth, "Great lion!" "Great chief!" "Sleep, my lord!" etc. The men utter similar salutations; all of which are received by Sekeletu with lordly indifference.

After the news has been told, the head-man of the village, who is almost always a Mskololo, brings forth a number of large pots 15 of beer, each of which is given to some principal personsge, who divides it with whom he pleases. As many as can, partake of the beverage, and grasp the calabashes, which are used as drinking-cups, so eagerly that they are in danger of being broken.

Bowls of thick milk, some of which contain six or eight gallons, 20 are likewise produced, and distributed in the same manner as the beer. The milk is conveyed to the mouth in the hand. I often presented my friends with iron spoons, which delighted them exceedingly. But the old habit of hand-eating prevailed. They simply used the novel implement to ladle out the milk into 25 their hands.

The chief is expected to feed all who accompany him, and he either selects an ox or two of his own from his numerous cattle stations in every part of the country, or he is presented by the head-men of the villages he visits with as many as he needs. 30 The animals are killed by a thrust from a small javelin in the region of the heart. The wound is made purposely small to avoid the loss of the blood, which, with the internal parts, are the perquisites of the slaughterman. Hence all are eager to perform that office.

After the oxen are cut up, the joints are placed before Sekeletu,

who apportions them among the gentlemen of the party. The attendants rapidly prepare the meat for cooking by cutting it into long strips, so many of which are thrown into the fires at once that they are nearly put out. These strips are handed round when half broiled and burning hot. Every one gets a mouthful, but no one except the chief has time to masticate. The prolonged enjoyment of taste is not their aim, but to get as much food as possible during the short time their neighbours are cramming.

- 10 They are eminently gregarious in their meals; and, as they despise any one who eats alone, I always, when breaking my fast, poured out two cups of coffee, that the chief, or some one of the principal men, might share it with me. Of this beverage they all become very fond. The raw material of one ingredient
15 of the mixture is already a home-growth. They cultivate the sugar-cane in the Ba-rot'-se country, not only use it for chewing. They knew nothing of the method of extracting the sugar from it. Sekeletu relished my sweet coffee and biscuits, and said, "he knew my heart loved him, by finding his own heart warming
20 to my food."

Sekeletu and I had each a little gipsy-tent in which to sleep. Some of the huts are infested with vermin, but those of the Mekololo are generally clean. The best class of dwellings consist of three circular walls, with small holes for doors, as in a dog-
25 house. Even when on all-fours it is necessary to bend down the body to get in.

The roof is formed of reeds or straight sticks, in shape like a Chinaman's hat, bound firmly together with circular bands, which are lashed with the strong inner bark of the mimosa-tree.
30 The whole is thatched with fine grass. As the roof projects far beyond the walls, and reaches within four feet of the ground, the shade is the best to be found in the country. These habitations are cool in the hottest day, but are close and deficient in ventilation by night.

- 35 The bed is a mat made of rushes sewn together with twine, and the hip-bone pressing on the hard, flat surface soon becomes

sore. In some villages we were driven to desert our tent for a hut, because the mice ran over our faces, or hungry dogs ate our shoes and left only the soles.

Several days were spent in collecting canoes from different villages for the purpose of ascending the river. This we now learned is called by the whole of the Ba-rot'-se the Zambesi, and there are many names applied to it at different parts of its course, according to the dialect spoken. They have all the same signification, 'the large river,' and express the native idea that this magnificent stream is the main drain of the country. 10

Such great numbers of buffaloes, zebras, and many kinds of antelopes grazed undisturbed on these plains, that little difficulty was experienced in securing a fair supply of meat for our party during the inevitable delay. Hunting on foot, in this country, is very hard work. Winter though it was, the heat of the sun is 15 so great, that, had there been any one on whom I could have devolved the office, he would have been welcome to all the sport. But the Mskololo shot so badly, that I was obliged to go myself in order to save my powder.

CHAPTER XII.

ASCENT OF THE ZAMBESI.—BA-ROT'-SE VALLEY.—NAL-I-E'-LE.—
SESH-N'-KE.

Having at last collected a fleet of thirty-three canoes, and 20 about one hundred and sixty men, we began to ascend the river Zambesi. I had my choice from all the vessels, and selected the best, though not the biggest. It was thirty-four feet long and only twenty inches wide, and was manned by six paddlers. The larger canoe of Sekeletu had ten. They stand upright, 25 and keep the stroke with great precision, though they change from side to side as the course demands. The men at the head and stern are the strongest and most expert of the whole. The canoes, being flat-bottomed, can go into shallow water; and whenever the crew can touch the ground with their paddles, 30

which are about eight feet long, they use them as poles to punt with.

We skimmed rapidly along, and I felt the pleasure of looking on lands which had never been seen by a European before. 5 The magnificent river is often more than a mile broad, and adorned with many islands of from three to five miles in length, which, at a little distance, seemed great rounded masses of sylvan vegetation reclining on the bosom of the glorious stream. The beauty of some of them was greatly increased by the gracefully 10 curved fronds and refreshing light-green colour of the date-palm, while the lofty palmyra towered far above, and cast its feathery foliage against a cloudless sky. The banks of the river are equally covered with forest, and most of the trees on the brink of the water send down roots from their branches like the 15 hanyan.

The adjacent country is rocky and undulating, abounding in elephants and all the other large game. The soil is of a reddish colour, and very fertile, as is attested by the quantity of grain raised annually by the natives, who are poor but industrious, 20 and expert bunters, and proficient in the manufacture of articles of wood and iron. The whole of this part of the country being infested with the tsetse, they are unable to rear domestic animals, which may have led to their skill in handicraft works. Some make large wooden vessels with neat lids; and since the idea of 25 sitting on stools has entered the Makololo mind, they have shown considerable taste in the forms they give to the legs.

From the head up to the north, the bed of the river is rocky, and the stream runs fast, forming a succession of rapids, which prevent continuous navigation when the water is low. These 30 rapids are not visible when the river is full. There are many cataracts, however, with a fall of between four and six feet, which must always be dangerous. The falls of Gon'-ye present a still more serious obstacle. The drop is about thirty feet, and we were obliged to take up the canoes, and carry them more 35 than a mile by land. The water, after it descends, goes boiling along, and gives the idea of great masses of it rolling over and

over. For many miles below the fall the channel is narrowed to a hundred yards, and at the times of the inundation the river, where it is compressed between these high rocky banks, rises fifty or sixty feet in perpendicular height. Tradition reports that two hippopotamus hunters, who were in eager pursuit of a wounded animal, ventured too far into the rush of water, and were whirled over the precipice by the roaring torrent.

As we passed up the river, the people of the different villages turned out to present Sekeletu with food and skins, as their tribute. The tsetse lighted on us even in the middle of the 10 stream, but they appeared no more when we got farther north, where the lofty wooded banks left the river, and stretched away in ridges, two or three hundred feet high, to the N.N.E. and N.N.W., until they were twenty or thirty miles apart. The intervening space, nearly one hundred miles in length, with the 15 Zambezi winding gently near the middle, is the true Ba-rot'se valley. It bears a close resemblance to the valley of the Nile, and is inundated annually by the Zambezi, exactly as Lower Egypt is flooded by the Nile.

The villages of the Ba-rot'se are built on mounds, which, during 20 the inundation, when the whole valley assumes the appearance of a large lake, look like little islands in the surrounding waters. There are but few trees, and those which stand on the eminences have been planted there for shade. The soil is extremely fertile, and produces two crops of grain in a year. The Barotse are 25 strongly attached to this fertile district, over which the Zambezi spreads 'life and verdure.' "Here," say they, "hunger is not known." Unaided nature has covered the ground with coarse, succulent grasses, which afford ample pasturage for large herds of cattle; these thrive wonderfully, and yield a copious 30 supply of milk. During the season of the flood they are compelled to go to the higher lands, where they fall off in condition; their return is a time of joy.

The towns of the Barotse are not large. The mounds on which they are built are small, and the people are necessarily 35 scattered to enable them to look after their cattle. Nal-i-e'-je,

the capital, is erected on an eminence which was thrown up by a former chief, and was his storehouse for grain.

A rise of ten feet above the present low-water mark is the highest point the stream ever attains. Two or three feet more would deluge all the villages; and though this never happens, the water sometimes comes so near, that the people cannot move outside the walls of reeds which encircle their huts.

The former chief, at whose ancient granary we were staying, was a great hunter, and was fond of taming wild animals. His 10 people brought him, among other things, two young hippopotami. These animals gambolled in the river by day, but never failed to go to Nal-i-e'-le for their suppers of milk and meal. They were the wonder of the country till a stranger, who came on a visit, saw them reclining in the sun, and speared one of them under the 15 idea that it was wild. The same accident happened to one of the cats I had brought to Sceletu. A native, seeing a new kind of animal, killed it, and brought the trophy to the chief, thinking that he had made a remarkable discovery.

I inquired of the chief whether he had ever seen white men, 20 and could find no trace of any having been here till the arrival of Mr. Oswell and myself in 1851. Any remarkable event is commemorated in names borrowed from the persons or things concerned. Thus the year of our visit was dignified as the year when the white men came. Great numbers of children had been 25 called 'Ma-Robert,' or mother of Robert, in honour of my wife and her eldest boy; others were styled Gun, Horse, Waggon, Monare, &c.; but though our names, and those of the native Portuguese who came in 1853, were adopted, there is no earlier trace of anything of the kind. For a white man to make his 30 appearance is such a memorable circumstance, that, had it taken place during the last three hundred years, there must have remained some tradition of it.

The current of the river was about four and a half miles per hour, and in the higher lands, from which it seemed to come, I 35 imagined we might find that wholesome locality of which I was in search. Determined not to abandon the idea till I had accom-

plished a complete examination of the Barotse country, I left Sekeletu at Nal-i-e'-le, and ascended the river. He furnished me with men, and among the rest with a herald, that I might enter his villages in what is considered a dignified manner. His habit was to shout, "Here comes the Lord; the great lion." 5

The river presents the same appearance of low banks without trees, but afterwards there is forest down to the water's edge, and along with the woods there is tsetse. No locality can be inhabited by Europeans where that scourge exists; but I still pushed forward on hearing that we were not far from the confluence of 10 the river named Lee'-ba.

Before reaching this stream, we came to a number of people who were hunting hippopotami. They fled precipitately, leaving their canoes and all their utensils and clothing, as soon as they saw the Makololo. My own people, who were accustomed to 15 plunder wherever they went, rushed after them like furies, regardless of my shouting. As this proceeding would have destroyed my character, I forced them to lay down all the plunder on a sandbank, and leave it for its owners.

As this was the first visit which Sekeletu had paid to this 20 part of his dominions, it was to many a season of great joy. The head-men of each village presented more oxen, milk, and beer than the horde which accompanied him could devour, though their abilities in that line are something wonderful.

The people usually show their joy and work off their excitement 25 in dances and songs. The men stand nearly naked in a circle, with clubs or small battle-axes in their hands, and all roar at the top of their voices, while they simultaneously stamp heavily twice with one foot and then once with the other. The arms and head are thrown about in every direction. The perspiration 30 streams off their bodies, the noise rends the air, and the continued stamping makes a cloud of dust ascend, and leaves a deep ring in the ground. Grey-headed men joined in the performance with as much zest as the young. The women stand by clapping their hands, and occasionally one advances into the circle, composed 35 of a hundred persons, makes a few movements, and then retires.

My guide asked what I thought of it. I replied, "It is very hard work, and brings but small profit." "It is," replied he, "but it is very nice, and Sekeletu will give us an ox for dancing for him;" which he usually does when the work is over.

5 As soon as I arrived at Ma-Sekeletu the chief was ready to return homewards. We proceeded down the river, and our speed as we floated with the stream was very great, for in one day we went a distance, including the windings of the river, which could not be much less than sixty geographical miles. At this rate we
10 soon reached Sesh-e'-ke, and from thence the capital of Linyanti. I had failed to discover a healthy place for a settlement, and I at once determined to put in execution my second plan and endeavour to open a path to the coast.

During a nine weeks' tour I had been in closer contact with
15 heathens than I had ever been before; and though all were as kind and attentive to me as possible, yet to endure the dancing, roaring, and singing, the jesting, grumbling, quarrelling, and murderings of these children of nature, was the severest penance I had yet undergone in the course of my missionary duties.
20 I thence derived a more intense disgust of paganism than I had hitherto felt, and formed a greatly elevated opinion of the effects of missions in the south, among tribes which are reported to have been as savage as the Makololo.

CHAPTER XIII.

LINYANTI.—DESCENT OF THE CHOBE.—ASCENT OF THE ZAMBEZI.

LINYANTI, September, 1853.—The object proposed of trying to
25 open up a path to the coast on the west seemed so desirable, that it was resolved to proceed with it as soon as the cooling influence of the rains should be felt in November. The longitude and latitude of Linyanti showed that the town of Ben-gue'-la* was much nearer to us than Lo-an'-da; and I might have easily made

* Pronounce Ben-gue'-la.

arrangements with the Mam-bar'-i, or native traders, to allow me to accompany them as far as Bi-hé,* which is on the road to that port; but it is so undesirable to travel in a path once trodden by slave-traders, that I preferred to discover another line of march.

Accordingly, men were sent at my suggestion to examine all the country to the west, to see if a route could be found free from tsetse. The search was fruitless. The town and district of Linyanti are surrounded by forests infested by this poisonous insect, except at a few points. As I had been informed that many English lived at Lo-an'-da, thither I prepared to go, and the prospect of meeting with countrymen seemed to over-balance the toils of the longer march.

A meeting was called to deliberate on the terms proposed. The general voice was in my favour, and a band of twenty-seven unhired men were deputed to accompany me, to enable me to accomplish an object as much desired by the chief and his people as by myself. The sums which the Cape merchants could offer for the commodities of the country, after defraying the expenses of the journey, were so small, that it was scarce worth while for the natives to collect the produce; while the native traders only exchanged a few bits of print and baize for elephants' tusks which were worth more pounds than they gave yards. The Makololo were therefore eager for direct trade with the sea-coast, and I, on my part, was convinced that no permanent elevation of a people can be effected without commerce.

The fever had caused considerable weakness in my own frame. I was seized with a strange giddiness when I looked up quickly at any object in the heavens. Everything appeared to rosh to the left, and if I did not catch hold of some support I fell heavily on the ground.

The Makololo now put the question, "In the event of your death, will not the white people blame us for having allowed you to go away into an unknown country of enemies?" I replied that none of my friends would blame them, because I would

* Pronounce Bee-he'.

leave a book with Sekeletu, which, if I did not return, would explain all that had happened until the time of my departure. The book was a volume of my Journal, which contained valuable notes on the habits of wild animals.

5 As I was detained longer than I expected at Lo-an'-da, it was delivered by Sekeletu to a trader, and unfortunately I have been unable to trace it. When the prospect of passing away from this fair and beautiful world came before me in a plain matter-of-fact form, it did seem a serious thing to leave wife and children
10 and enter on an untried state of existence. But I had always believed that, if we serve God at all, it ought to be done in a manly way, and I was determined to 'succeed or perish' in the attempt to open up this part of Africa. I wrote to my brother, commending our little girl to his care. The Boers, by taking possession of all my goods, had saved me the trouble of making a will.
15

When I committed the waggon and remaining goods to the care of the Makololo, they took all the articles except one box into their huts. Two warriors brought forward each a fine heifer calf, and, after performing a number of warlike evolutions,
20 they asked the chief to witness the agreement made between them, that whoever of the two should kill a Matchele warrior first, in defence of the waggon, should possess both the calves.

I had three muskets for my people, and a rifle and a double-barrelled smooth-bore for myself. My ammunition was distributed in portions throughout the luggage, that, if an accident befell one part, we might not be left without a supply. Our chief
25 hopes for food were on our guns; and having seen such abundance of game in my first visit to the Lee'-ba, I imagined that I could easily shoot enough for our wants. In case of failure, I
30 carried about 20 lbs. of beads, worth 40s.

To avoid heavy loads, I only took a few biscuits, a few pounds of tea and sugar, and about twenty of coffee, which, as the Arabs find, though used without either milk or sugar, is a most refreshing drink after fatigue or exposure to the sun. One small tin
35 canister, about fifteen inches square, was filled with spare shirts, trousers, and shoes, to be used when we reached civilized life;

another of the same size was stored with medicines; a third with books; and a fourth box contained a magic lantern, which we found of much service. The sextant and other instruments were carried apart.

A bag contained the clothes we expected to wear out in the 5 journey, which, with a small gipsy tent, just sufficient to sleep in, a sheepskin mantle as a blanket, and a horse-rug as a bed, completed my equipment. I had always found that the art of successful travel consisted in taking as few 'impedimenta' as possible. The outfit was rather spare, and intended to be still more so when 10 we should come to leave the canoes. An array of baggage would probably have excited the cupidity of the tribes through whose country we wished to pass.

11th of November, 1853.—We left the town of Linyanti, accompanied by Sekeletu and his principal men, to embark on 15 the Chobe. We crossed five of its branches before we reached the main stream; and this ramification must be the reason why it appeared so small to Mr. Oswell and myself in 1851. When all the sub-divisions re-enter, it is a large deep river. The chief lent me his own canoe, and, as it was broader than usual, I could 20 turn about in it with ease.

The Chobe is much infested by hippopotami. As a rule they flee the approach of man, and are only dangerous if a canoe passes into the midst of a sleeping herd, when some of them may strike the vessel in terror. To avoid this mishap, it is generally recom- 25 mended to travel by day near the bank, and by night in the middle of the stream.

Certain elderly males, however, which have been expelled the community, become soured in their temper, and attack every one that passes near them. One of these 'bachelors' issued out of 30 his lair, and, putting down his head, ran after some of our company with considerable speed. Another, before we arrived, had smashed to pieces a canoe by a blow from his hind foot. I was informed by my men that, in the event of a similar assault, the proper course was to plunge to the bottom of the river, and 35 remain there a few seconds, because the animal, after breaking

a canoe, always looks for the people on the surface, and, if he finds none, soon moves off. I have seen some frightful gasbes made on the legs of men who were unable to dive. The hippopotamus uses his teeth against foes as an offensive weapon, but he is altogether a herbivorous feeder.

The course of the stream was extremely tortuous, and carried us to all points of the compass every dozen miles. Some of us walked in six hours from a bend at one village to a place which it took the canoes just twice the time to reach, though they moved at more than double our speed. The suddenness of the bendings in the river would prevent steam navigation; but, should the country ever become civilized, it would be a convenient natural canal.

Leaving the Chobe, we turned round and began to ascend the Zambezi. On the 19th of November we again reached the town of Sesheke, which means 'white sand-banks,' many of which exist at this part. It stands on the north bank of the river, and contains a large population.

The Makololo sway, though essentially despotic, is modified by custom. One of the Mak-a-la'-ka had stabbed an ox, and was detected by his spear which he had been unable to extract. The culprit, bound hand and foot, was placed in the sun to force him to pay a fine. He continued to deny his guilt. His mother, believing in the innocence of her son, came forward with her hoe, and, threatening to cut down any one who interfered, untied the cords and took him home. This open defiance of authority was brought under the notice of Sekeletu at Linyanti.

He referred the case to me; I paid the value of the goods, and sentenced the thief to work out an equivalent with his hoe in a garden. Thieves are now condemned to raise an amount of corn proportioned to their offences. Among the Bakwains, when a woman had stolen from the garden of another, her own becomes the property of the person she had injured.

A curious custom, not to be found among the Bechuanas, prevails among the black tribes beyond them. They watch eagerly for the first glimpse of the new moon; and when they

perceive the faint outline after the sun had set deep in the west, they utter a loud shout of 'Ku'-a !' and vociferate prayers to it. My men, for instance, called out "Let our journey with the white man be prosperous ! Let our enemies perish, and the children of Na'-ke become rich ! May he have plenty of meat on this 5 journey !" &c., &c. The day after the appearance of the new moon is the only stated day of rest in any part of this country, and then people merely refrain from going to their gardens.

On recovering partially from a severe attack of fever which remained upon me for some time, we recommenced our journey. 10 The rains were just beginning ; but though showers sufficient to lay the dust had fallen, they had no influence on the amount of water in the river. Yet there was never less than three hundred yards of a deep-flowing stream. Our progress was rather slow, in consequence of our waiting opposite different villages for 15 supplies of food.

The rapids rendered our passage difficult, for the water, which in the portions of the river only three hundred yards wide is very deep, becomes shallow in these parts from being spread out more than a mile, and flows swiftly over a craggy bottom. It 20 required great address to keep the vessel free from rocks, which lay just beneath the surface. The men leaped into the water without the least hesitation, to save the canoes from being dashed against obstructions or caught by eddies. The native craft must never be allowed to come broadside on to the stream, for, being 25 flat-bottomed, they would at once be capsized, and everything in them lost. At one cataract, where the fall is about six feet, we lost many of our biscuits, for in guiding up the canoe the stem often goes under the water, and takes in a quantity.

Numbers of *ig-us'-nos* (a kind of lizard) which were sunning 30 themselves on overhanging branches, splashed into the water on our approach. They are highly esteemed as an article of food, and hence the chief boatman had a light javelin always at hand, to spear them if they did not disappear too quickly. The surface of the stream was further disturbed by large alligators taking the 35 water with a heavy plunge as we rounded the bend of the river.

CHAPTER XIV.

ASCENT OF THE ZAMBESI (*continued*).

30th November, 1853.—At Gon'-ye Falls. These falls are formed by the passage of the river through a deep fissure in the sandstone rocks, a hundred yards wide and several miles long, through which the stream rushes and eddies with such violence
 5 that not even the most expert swimmer could live in it. In flood-time, the river rises between these walls to a perpendicular height of 50 or 60 feet.

As no rain had fallen here, it was excessively oppressive both in cloud and sunshine, and we all felt great lassitude in travelling.
 10 The trees had put on their gayest dress, and many flowers adorned the landscape, yet they all looked languid for want of rain.

The routine of our day's work was as follows:—We rose a little before 5 a.m., and, having taken a light breakfast of coffee, we loaded the canoes and embarked. The next two hours were the
 15 most pleasant part of the day's sail. The men paddled away vigorously, and occasionally relieved the tedium of their work by loud altercations. About 11 we landed, and took a light meal.

After an hour's rest we again embarked, and I sheltered myself with an umbrella from the intense heat of the sun. The men,
 20 being unshaded, perspired profusely, and in the afternoon began to loiter, as if waiting for the canoes which were behind. Sometimes we reached a sleeping-place two hours before sunset, and gladly put up for the night. Coffee again, and a biscuit, or a piece of coarse bread made of maize or else of native corn, made
 25 up the bill of fare for the evening, unless we had been fortunate enough to kill something, in which case we boiled a potful of flesh.

Then followed the arrangements for the night: some of the men cut a little grass for my bed, while others planted the poles
 30 of my tent. The bed being made, and boxes ranged on each side of it, the tent was then pitched, and the principal fire was

lighted some four or five feet in front of it. Each person knows the station he is to occupy in reference to the post of honour at the kotla. The two Makololo occupied my right and left, both in eating and sleeping, as long as the journey lasted; but as soon as I retired, my head boatman, made his bed at the door of the 5 tent. The rest, divided into small companies according to their tribes, made sheds all round the fire, leaving a horseshoe-shaped space in front sufficient for the cattle to stand in. As the fire gives confidence to the oxen, the men were careful to keep them in sight of it.

10

The sheds were formed by planting two stout forked poles in an inclined direction, and placing another across them in a horizontal position. A number of branches were then stuck in the ground in the direction to which the poles are inclined, and tied to the horizontal pole with strips of bark. Long grass was then 15 laid over the branches in sufficient quantity to draw off the rain. In less than an hour we were usually all under cover. The varied attitudes of men and beasts as they reposed beneath the clear bright moonlight formed a most picturesque and peaceful scene.

The cooking was usually done in the native style, and was by no 20 means despicable. Sometimes alterations were made at my suggestion, and then they believed that they could cook in white man's fashion. As the cook always comes in for something left in the pot, all were eager to obtain the office.

The people at Gon'ye conveyed our canoes over the space 25 requisite to avoid the falls, by slinging them on poles, and carrying them on their shoulders. They are a merry set of mortals, and a feeble joka sends them into fits of laughter. Here, as elsewhere, all petitioned for the magic lantern, and, as it is a good means of conveying instruction, I willingly complied.

30.

Nothing worthy of note occurred on our way up to Na-me'-ta. The people of every village treated us most liberally, presenting us with oxen, butter, milk, and meal. The cows in this valley yielded more milk than the people could use, and both men and women presented butter in such quantity that I was able to 35 refresh my men with it as we travelled on. Anointing the skin

prevents excessive perspiration, and acts as a substitute for clothing in both sun and shade.

The rains began while we were at Nal-i-e'-le; the showers were refreshing, but the air felt hot and close. A new attack of fever here caused me excessive languor; but, as I am already getting tired of quoting my fevers, I shall henceforth say little about them. We here sent back the canoes of Sekeletu, and borrowed others, and leaving Naliele amidst abundance of good wishes for the success of our expedition, we recommenced the ascent of the
10 river.

17th December.—At Li-bon'-ta. We were detained for days together collecting contributions of fat and butter, as presents for the Ba-lon'-da chiefs. Fever and ophthalmia prevailed, as is generally the case before the rains begin. Some of my men
15 required my assistance, as well as the people of Li-bon'-ta.

In the Baratse valley numbers of large, black geese may be seen walking slowly about after their food. They have a strong black spur on the shoulder like the armed plover, but they only use it in defence of their young. They choose anthills for their nests.
20 These, with myriads of ducks of three varieties, abound everywhere on the river. On one occasion, our canoe having neared a bank on which a large flock was sitting, we bagged no less than seventeen ducks and a goose at two shots. No wonder that the Barotse always look back to this fruitful valley as the Israelites
25 did to the flesh-pots of Egypt.

Part of our company marched along the banks with the oxen, and part went in the canoes. The pace was regulated by that of the men on shore, whose course was impeded by the numerous tributaries of the Zambesi, which they were obliged either to
30 circumvent or to be carried across in the boats. The number of alligators is prodigious, and they are more savage here than elsewhere. Children are constantly carried off by them, for, notwithstanding the danger, they generally play on the river side when they go down for water. Many calves are also lost,
35 and it is seldom that a herd of cows swims over at Sesbeke without some loss.

I never could avoid shuddering on seeing my men swimming across these branches, after one of them had been caught by the thigh and taken below. He, however, retained his full presence of mind, and, having a small javelin with him, he gave the alligator a stab behind the shoulder, the pain of which caused the brute to let go, and he came out with the deep marks of the teeth on his thigh.

My men, having never had firearms in their hands before, found it so difficult to hold the musket steady at the flash of fire in the pan, that they naturally expected me to furnish them with 'gun medicine,' without which they believed that no one could shoot straight. Great expectations had been formed on this subject when I arrived among the Makololo; but as I had hitherto declined to deceive them, my men supposed that I would now consent, and thus relieve myself of the fatigue of hunting, which I was most willing to do, if I could have done it honestly. Sulphur is the favourite gun-medicine, and I remember Sechele giving a large price for a very small bit. He also gave some elephant's tusks worth 30*l.* for another medicine which was to make him invulnerable to musket-balls. As I uniformly recommended that these things should be tested by experiment, a calf was anointed with the charm and tied to a tree. It proved decisive, and Sechele remarked that it was "pleasanter to be deceived than undeceived."

I tried to teach my men the nature of the gun, but, as I found they would soon have expended all my ammunition, I was obliged to do all the shooting myself. Their inability was rather a misfortune; for, from working too soon after I had been bitten by the lion, the bone of my left arm had not united well.

Flocks of green pigeons rose from the trees as we passed along the banks, and the notes of many birds told me that we were among strangers. Vast shoals of fish come down the Zambesi with the rising waters; indeed the river is everywhere remarkable for the abundance of animal life in and upon its waters and on the adjacent banks.

CHAPTER XV.

ASCENT OF THE LEEBA.—FEMALE CHIEFS.

On the 27th December we reached the confluence of the Leeba with the Zambesi.

We were now about to leave the latter river, which from this point turns eastwards, while our course was directed to the north-west, and began to ascend the Leeba. The water is black as compared with that of the main stream, and flows placidly, receiving numerous rivulets from both sides. It winds slowly through the most charming meadows, each of which is fertilized by a large pond or a trickling rill. The trees were covered with a profusion of the freshest foliage, and were grouped together in the most graceful manner. The grass, which had been burned off and was growing again after the rains, was short and green; and all the scenery was so parkish, that it was difficult to believe it to be the work of Nature alone.

We wounded a large buffalo, which ran into the thickest part of the forest, bleeding profusely. The young men went on his trail; but when the animal heard them approaching he shifted his position, and doubled on his course in the most cunning manner. I have sometimes known a buffalo turn back to a point a few yards from his own trail, and then lie down in a hollow, waiting for the hunter to come up. Though a heavy, lumbering-looking animal, his charge is rapid and terrific. All are aware of the mischievous nature of the animal when wounded; still the natives have no dread of him; when he charges, they take refuge behind a tree, and, wheeling round it, stab him as he passes.

On the 28th we slept at a spot on the right bank from which two broods of alligators had just emerged. We had seen many young ones as we came up sunning themselves on sandbanks in company with the old ones, so that this seems to be their time for coming forth from their nests. We made our fire in one of the nests, which was strewn with the broken shells. One day

we saw sixty eggs taken out of a single nest. They are about the same size as those of a goose, but perfectly round. The shell is partially elastic, from having a strong internal membrane and but little lime in its composition. The spot was about ten feet above the water, and the broad path leading down to the river-side furnished evidence of its having been used for a similar purpose in former years. Fish is the principal food of both small and large, and they are much assisted in catching them by their broad, scaly tails.

Generally speaking, they avoid the sight of man, but occasionally, if they see a man in the water at some short distance, they will rush through the stream with wonderful agility. They seldom leave the water for food, but often for the pleasure of basking in the sun. In walking along the bank of the Zouga, a small one, about three feet long, made a dash at my feet; but I never heard of a similar case. When employed in looking for food they keep out of sight, and fish chiefly by night. In eating, they make a loud champing noise, which, once heard, is never forgotten.

The young which had come out of the nests where we spent the night were about ten inches long, with yellow eyes, and all marked with transverse stripes of pale green and brown. When speared, they bit the weapon savagely, uttering at the same time a sharp bark, like that of a young whelp. I could not ascertain whether the ichneumon has the reputation of devouring the alligator's eggs here as in Egypt. Probably the natives would not look upon it as a benefactor if it were to do so, for they prefer eating the eggs themselves. The yolk of the egg is the only part eaten.

We reached the part of the river opposita to the village of Ma-nen'-ko, which was under the first female chief whom we encountered. As it would have been impolitic to pass Ma-nen'-ko without calling and explaining the objects of our journey, we sent to request her to see us. We waited two days for the return of the messengers, and as I could not hurry matters, I went into the adjacent country to search for meat.

The country is largely furnished with forest, having occasionally open glades completely covered with grass, and not in tufts as in the south. We came upon a man and his two wives and children, burning coarse rushes and the stalks of tsitla, in order to extract salt from the ashes. Their mode of effecting this was as follows :—

They made a funnel of branches of trees which they lined with grass rope, twisted round until it resembled an inverted beehive. The ashes were mixed with water, and were then allowed to percolate through the grass. When the water has evaporated, a residuum of salt is left, sufficient to form a relish with food. The women and children fled, and the man trembled excessively at the apparition before him ; but when we explained our object he became calm and called back his wives.

We soon afterwards fell in with another party engaged in the same business as ourselves. The man had a bow about six feet long, and iron-headed arrows about thirty inches in length ; he had also wooden arrows to use when he was likely to lose them. We soon afterwards got a zehra, and gave our hunting acquaintances such a liberal share that we soon became friends. All whom we saw that day then accompanied us to the encampment to beg a little meat ; and I have no doubt they felt grateful for what we gave.

To our first offer of a visit to *Ma-nen'-ko* we got an answer, accompanied with a basket of manioc-roots, that we must remain where we were till she should visit me. When I had already waited two days, other messengers arrived with orders for me to go to her. After four days of negotiation I declined going, and proceeded up the river.

January 1st, 1854. We had heavy rains almost every day ; indeed the rainy season had fairly set in. Baskets of fruit were frequently presented to us by the villagers, in the belief that their chiefs would be pleased to hear that we had been well treated ; we gave them pieces of meat in return.

On the 6th of January we reached the village of another female chief. Her people had but recently come to the present locality,

and had erected only twenty buta. Her husband was clothed in a kilt of green and red baize, and was armed with a spear, and a broad-sword of antique form. The chief and her husband were seated on skins in the centre of a slightly elevated circle, surrounded by a trench, outside which sat about a hundred persons 5 of both sexes, the men well armed with bows, arrows, spears, and broad-swords. Beside the husband sat a rather aged woman. We deposited our arms about forty yards off, and I saluted him in the usual way, by clapping my hands. He pointed to his wife, as much as to say, the honour belongs to her. I saluted her in 10 the same way, and, a mat having been brought, I squatted down in front of them.

The talker was then called, and I was asked who was my spokesman. Having pointed to my guide, who knew their dialect best, the palaver began in due form. I explained my 15 real objects, for I have always been satisfied that the truthful way of dealing with the uncivilized is unquestionably the best. My guide repeated what I had said to the chief's talker, by whom it was transmitted to the husband, and by him again to his wife. It was thus rehearsed four times over, in a tone loud enough to 20 be heard by the whole party of auditors. The response came back by the same roundabout route, beginning at the lady to her husband, &c. After explanations and re-explanations I perceived that our friends were mixing me up with certain Makololo quarrels; I therefore stated that my message of peace and friend- 25 ship was delivered on the authority of the great Creator, and that, if the Makololo again broke His laws by attacking the Ba-lon'-da, their neighbours, the guilt would rest with them and not with me. The palaver then came to a close.

By way of gaining their confidence I showed them my hair, 30 which is considered a curiosity in all this region. They said, "Is that hair? It is the mane of a lion, and not hair at all." I could not return the joke by telling them that theirs was not hair but wool, for they have no sheep in their country, and therefore would not have understood me. So I contented myself 35 with asserting that mine was the real original hair, such as theirs

would have been, had it not been scorched and frizzled by the sun. In proof of what the sun could do, I compared my own bronzed face and hands with the white skin of my chest. They readily believed that, as they are fully exposed to the sun's influence, we might be of common origin after all.

The Ba-lon'-da are more superstitious than any people we had yet encountered; though still only building their village, they had erected two little sheds, in which were placed two pots with charms in them. We saw the first evidence of idolatry in the remains of an old idol at a deserted village. It simply consisted of a human head carved out of a block of wood. Certain charms, mixed with red ochre and white pipeclay, are dotted over the idols when they are in use; and a crooked stick is used instead of an idol in the absence of a professional carver.

CHAPTER XVI.

LAND JOURNEY TO SHINTE'S TOWN.—RECEPTION BY THE CHIEF.— HIS FRIENDSHIP.

15 11th January, 1854.—After starting this morning, we had to cross a stream which flows past the village of Ma-nen'-ko, who now came to see me. Her 'medicine-man' waved some charms over her, and she took some in her hand and on her body before she ventured in the canoes. When one of my men spoke rather
20 loudly near the basket of medicines, the doctor reproved him, and always spoke in a whisper himself, glancing back to the basket as if afraid of being heard by something therein.

Ma-nen'-ko was accompanied by her husband and her drummer, who continued to thump most vigorously until a heavy mist
25 compelled him to desist. Her husband used various incantations to drive away the rain, but down it poured incessantly, our Amazon leading the way through it all, in the very lightest marching order, and at a pace that few of the men could rival. Being on ox-back, I kept pretty close to our leader; and on my
30 asking her why she did not clothe herself during the rain, I was

informed that a chief ought not to appear effeminate, but must always wear the appearance of robust youth, and bear vicissitudes without wincing. My men, in admiration of her pedestrian powers, kept remarking, "She is a soldier;" and we were all glad when she proposed a halt to prepare our night's lodging on 5 the banks of a stream.

We always deposited our arms outside a village before entering it, while the natives, on visiting us at our encampment, always came fully armed, until we ordered them to lay down their weapons. Next day we passed through a piece of forest so dense 10 that it could not be penetrated without an axe. It was flooded by the heavy rains which poured down every day. I had repeated attacks of intermittent fever, in consequence of the drenchings I got in these unhealthy spots.

The forests became more dense as we went north, and we 15 travelled much more in the deep gloom of the forest than in open sunlight. No passage existed on either side of the narrow path made by the axe. Large climbing plants entwined themselves like boa-constrictors around gigantic trees, and often stood erect by themselves, having choked the trees by which they had been 20 supported.

In these forests we first encountered the artificial beehives so common between this and An-go'-la; they are made out of the bark of a tree about four feet in circumference, which is taken off in two pieces and then rejoined, the tops and bottoms being made 25 of coiled grass-rope. These hives are placed on high trees in different parts of the forest, and in this way all the wax exported from Ben-gue'-la and Lo-an'-da is collected. A 'piece of medicine' is tied round the trunk of the tree, and proves a sufficient protection against thieves; for they believe that certain 'medi- 30 cines' can inflict disease.

This being the rainy season, great quantities of mushrooms were found, and were eagerly devoured by my companions; the edible variety is always found growing out of ant-hills, and attains a diameter of six or eight inches. Some, not edible, are 35 of a brilliant red, and others of a light-blue colour.

Our friends informed us that Shin'-te would be highly honoured by the presence of three white men in his town at once. Two others had sent notice of their approach from the west. How pleasant the prospect of meeting with Europeans in such an out-of-the-way region! The rush of thoughts made me almost forget my fever.

"Are they of the same colour as I am?" I inquired.

"Yes; exactly so."

"And have the same hair?"

10 "Is that hair?" was the rejoinder; "we thought it was a wig; we never saw the like before; this white man must be of the sort that lives in the sea."

Henceforth my men sounded my praises as a true specimen of the variety of white men who live in the sea. "Only look at his 15 hair," they exclaimed; "it is made quite straight by the sea water!"

I repeatedly explained to them that, when it was said we came out of the sea, it did not mean that we came from beneath the water; but the fiction has become widely spread in the interior 20 that the real white men live in the sea, and I believe that my men always represented themselves to the natives as led by a genuine merman.

16th.—After a short march we came to a most lovely valley stretching away eastwards. A small stream meanders down the 25 centre of this pleasant glen; and on a little rill, which flows into it from the western side, stands the chief's town or Shin'-te. The town was embowered in banana and other tropical trees; the streets were straight, and presented a complete contrast to those of the Bechuanas, which are very tortuous. The native huts 30 had square walls and round roofs, and were enclosed with fences made of upright poles a few inches apart, with strong grass or leafy bushes neatly woven between. In the courts were small plantations of tobacco, sugar-cane, and bananas.

When we made our appearance a crowd of negroes ran towards 35 us as if they would eat us up; all were armed and some had guns, but the manner in which they were held showed that the owners

were more accustomed to bows and arrows. After staring at us for an hour they began to disperse.

17th, Tuesday.—We were honoured with a grand reception by the chief, Shin'-te, about eleven o'clock. The 'kotla,' or place of audience, was about a hundred yards square, and contained two 5 graceful specimens of a species of banyan, under one of which sat Shin'-te, on a sort of throne covered with a leopard's skin. He was dressed in a checked jacket, and a kilt of scarlet baize edged with green; strings of large beads hung from his neck, and his limbs were covered with iron and copper armlets and bracelets; 10 on his head he wore a helmet made of beads neatly woven together, and crowned with a great bunch of goose-feathers by way of a crest. Close to him sat three lads with large sheaves of arrows over their shoulders; in front was his chief wife, with a curious red cap on her head, and behind him about a hundred 15 women clothed in a profusion of red baize.

On entering the 'kotla' our party saluted Shinte by clapping their hands; and the leader did obeisance by rubbing his chest and arms with ashes. The other tree being unoccupied, I and my party retreated to it for the sake of the shade, and could 20 thence see the whole ceremony. The different sections of the tribe came forward in the same way that we did, the head-man of each making obeisance with ashes which he carried with him for the purpose; then the soldiers, all armed to the teeth, with swords drawn, and their faces screwed up so as to appear as savage 25 as possible, came running and shouting towards us; they then wheeled round towards Shinte, saluted him, and retired. When all were seated the curious capering, usually seen in a native assembly, began. A man starts up and imitates the most approved attitudes observed in actual fight,—such as throwing a javelin, 30 receiving one on his shield, springing aside to avoid another, running backwards or forwards, leaping, &c. Then our spokesman stalked backwards and forwards in front of Shinte, vociferating all that he knew of my history and my connection with the Makololo; explaining at length the objects of my 35 mission, and winding up with a recommendation to Shinte that

he had better receive the white man well, and send him on his way.

During the intervals between the speeches, the ladies burst forth into a sort of plaintive ditty; but we could not ascertain whether it was in praise of the speaker, of Shinte, or of themselves. This was the first time I had seen females present in a public assembly. In the south the women are not permitted to enter the kotla; and even when invited to come to a religious service they would not enter until ordered by the chief; but here they expressed approbation by clapping their hands and laughing; and Shinte frequently turned round and spoke to them.

A party of musicians, consisting of three drummers and four performers on the 'piano,' went round the kotla several times, regaling us with their music. The drums are neatly carved from the trunk of a tree, and have a small hole in the side covered with a bit of spider's web: the ends are covered with the skin of an antelope; and when they wish to tighten it they hold it to the fire: the instruments are beaten with the hands.

The 'piano' consists of two parallel bars of wood, either quite straight; or bent into a semicircular form, across which are placed about fifteen wooden keys, two or three inches broad, from fifteen to eighteen long, and of a thickness proportioned to the deepness of the note required: each of the keys has a calabash of corresponding dimension beneath it attached to the parallel bars, and serving as a sounding-board; the keys are struck with small drumsticks. Rapidity of execution seems much admired among them, and the music is pleasant to the ear. In An-go'-la the Portuguese use this instrument in their dances.

When nine orations had been delivered, Shinte and the rest of the company stood up. He had maintained true African dignity throughout, but he scarcely ever took his eyes off me for a moment. I calculated about a thousand people were present, besides three hundred soldiers.

18th.—We were awakened during the night by a message from Shinte, requesting a visit at a very unseasonable hour. As I was just in the sweating stage of an intermittent fever, I declined

going, in spite of my guide's earnest entreaties. However, at ten next morning I went, and was led into the courts of Shinte, the walls of which consisted of woven rods, all very neat and high. Numerous trees, some of which had been only recently planted, afforded a grateful shade; while sugar-cane and bananas, growing outside the enclosure, spread their large light leaves over the walls. We took our seat under the broad foliage of an Indian fig, and Shinte soon made his appearance. He seemed in good humour, and said that he had expected yesterday "that a man who came from the gods would have approached and talked to 5 him." That had been my intention, but when I saw the formidable preparations, and his own men keeping at least forty yards from him, I had remained by the tree opposite to that under which he sat. His remark confirmed my previous belief that a frank, open, fearless manner is the most winning with all these 15 Africans. I stated the object of my mission, and the old gentleman clapped his hands in approbation. He replied through a spokesman, and the company joined in the response by also clapping their hands. After business was over, I asked if he had ever seen a white man before. He replied, "Never; you are 20 the very first I have seen with a white skin and straight hair; your clothing, too, is different from any we have ever seen."

On learning that "Shinte's month was bitter for want of ox-flesh," I presented him with an ox, to his great delight; and as his country is so well adapted for cattle, I advised him to 25 begin a trade in cattle with the Makololo. He profited by the hint, for when we returned from Lo-an'-da, we found that he had got three beasts, one of which was more like a prize heifer than any we had seen in Africa. Soon afterwards he sent us baskets of boiled maize and of manioc-meal, and a small fowl. The size of 30 the maize and of the manioc shows the fertility of the black soil of this country. We saw manioc above six feet high, though it requires the very best soil.

19th.—I was awakened at an early hour by a messenger from Shinte, but, as I was labouring under a profuse perspiration, I 33 declined going for a few hours. My visit turned out fruitless,

probably on account of the divination being unfavourable :
"They could not find Shinte." When I returned to bed, another
message was received to the effect that "Shinte wished to say
all he had to tell me at once." This was too tempting an offer,
5 and accordingly we went. When we arrived he had a fowl
ready in his hand to present, together with a basket of manioc
meal, and a calabash of mead.

Referring to the constantly recurring attacks of fever, he
remarked that it was the only thing which would prevent a
10 successful issue to my journey. On my asking what remedy he
would recommend, he answered, "Drink plenty of mead, and it
will drive the fever out." It was rather strong, and I suspect he
liked the remedy pretty well, even though he had no fever.

We were particularly struck, in passing through the village,
15 with the politeness of manners shown by the Balonda. Inferiors,
on meeting their superiors in the street, at once drop on their
knees and rub dust on their arms and chest, and continue the
salutation of clapping the hands until the great ones have passed.
We several times saw the woman who holds the office of water-
20 carrier for Shinte ; as she passes along she rings a bell to give
warning to all to keep out of her way ; for it would be a grave
offence for any one to exercise an evil influence by approaching
the drink of the chief.

I suspect that offences of the slightest character among the
25 poor are made the pretext for selling them or their children to
the native traders. For instance, a young man from the south
had located himself in the country of Shinte without showing
himself to the chief. This was considered an offence sufficient
to warrant his being offered for sale while we were there. Not
30 having reported himself, or explained the reason of his running
away from his own chief, they alleged that they might be accused
of harbouring a criminal. It is curious to notice how the slave-
trade blunts the moral susceptibility ; no chief in the south
would have treated a fugitive in this way.

35 24th.—We expected to have started to-day, but our chief
guide, who had been sent off early in the morning for other local

guides, returned at midday without them, the worse for liquor, having indulged too freely in mead. This was the first case of real intoxication we had seen in this region. The beer of the country has rather a stupifying than exciting effect; hence the beer-bibbers are great sleepers, and may frequently be seen 5 lying on their faces sound asleep. As far as we could collect from my guide's incoherent sentences, Shinto had said that the rain was too heavy for our departure, and that the guides still required time for preparation. Shinto himself was said to be busy getting some meal ready for my use on the journey, and, as 10 it rained nearly every day, it was no sacrifice to submit to his advice and remain.

As the last proof of friendship, Shinto came into my tent and examined all the curiosities, the quicksilver, the looking-glass, books, hair-brushes, comb, watch, &c., &c., with the greatest 15 interest; then closing the tent, so that none of his own people might see his extravagance, he drew out from his clothing a string of beads, and the end of a conical shell, which is considered, in regions far from the sea, of as great value as the Lord Mayor's badge is in London. He hung it round my neck, and said, 20 "There, now you have a proof of my friendship."

My men informed me that these shells are so highly valued, as evidences of distinction, that two of them would purchase a slave, and five would be considered a handsome price for an elephant's tusk worth ten pounds. At our last interview, Shinto pointed out 25 our principal guide, a man about fifty, who was, he said, ordered to remain by us till we should reach the sea; adding, that I had now left Sek-e-let'-u far behind, and must thenceforth look to Shinto alone for aid, which would always be most cheerfully rendered. This was only a polite way of expressing his wishes for my 30 success. He gave us a good supply of food, and, after mentioning as a reason for letting us go even now, that no one could say we had been driven away from the town, since we had been several days with him, he gave a most hearty salutation, and we parted with the wish that God might bless him.

CHAPTER XVII

FLOODED PLAINS.—THE CHIEF KAT'E'-MA.—LAKE DI-LO'-LO.

26th.—Leaving Shinte, we passed down the lovely valley on which the town stands, and then through pretty open forest, to a village, where we halted for the night. In the morning we had a fine range of green hills on our right, and were informed that they
5 were inhabited by the people of Shinte, who worked the iron-ore which abounds in these hills. The country through which we passed possessed the same wooded character that we have before noticed.

February 1st.—Had a fine view of two hills called PI'-ri, meaning 'two,' on the opposite side of the river.
10

One of my guide's men stole a fowl which the lady of the village had given me. When charged with the theft, every one of his party indignantly vociferated his innocence. One of my men, however, went off to the village, brought the lady who had
15 presented the fowl to identify it, and then pointed to the hut in which it was hidden. Upon this, my guide called on me to send one of my people to search the hut, if I suspected his people. The man sent soon found it, and brought it out, to the confusion of the guide and the laughter of our party.

20 . We never met an instance like this, of theft from a white man, among the Makololo, though this people have the reputation of being addicted to pilfering. The honesty of the Bak'-wains has been already noticed. Probably the estimation in which I was held as a public benefactor, in which character I was not yet
25 known to the Ba-lon'-da, may account for the sacredness with which my property was always treated before. But other incidents which happened subsequently showed, as well as this, that idolaters are not so virtuous as those who have no idols.

We entered an extensive plain beyond the Leeba, at least
30 twenty miles broad, and covered with water, which was ankle-deep in the shallowest parts. We deviated somewhat from our N.W. course, keeping the PI'-ri hills nearly on our right during a

great part of the first day, in order to avoid the still more deeply flooded plains on the west, which my guide stated to be quite impassable, being thigh-deep. The plains are so perfectly level as to possess no drainage whatever, and consequently the rain-water which falls upon them in prodigious masses stands upon 5 them for months together until it is gradually absorbed into the soil, after which they become in turn so dry that travellers are put to great straits for water, though it might undoubtedly be obtained by sinking wells. Little islands, on which grow stunted date-bushes and scraggy trees, are dotted about here and there over 10 the surface.

We made our beds on one of the islands, and were wretchedly supplied with firewood. The booths constructed by the men were but sorry shelter against the rain, which poured down without intermission till midday. When released by the cessation of 15 the rain, we marched on till we came to a ridge of dry inhabited land in the N.W. The inhabitants, according to custom, lent us the roofs of some huts to save the men the trouble of booth-making. By night it rained so copiously that all our beds were flooded from below; henceforth, therefore, we made a furrow 20 round each booth, and used the earth to raise our sleeping-places. My men turned out to work in the wet most willingly, and I could not but contrast their conduct with that of my guide, who was thoroughly imbued with the slave spirit, and lied on all occasions to save himself any trouble. 25

On the 7th we came to a village where we found the chief sitting, surrounded by about one hundred men. He called on our guide to give some account of us, though no doubt this had already been done in private. He then pronounced the following sentences:—"The journey of the white man is very proper, but 30 Shinte has disturbed us by showing the path to the Mekololo who accompany him. He ought to have taken them through the country without showing them the towns. We are afraid of the Makololo." He then gave us a handsome present of food, and seemed perplexed by my sitting down familiarly, and giving him 35 a few of our ideas.

On the following morning we took leave of the chief, and having been, as usual, caught by rains, we halted at the house of a most intelligent and friendly man, who possessed a large and well-hedged garden. The walls of his compound, or courtyard, were constructed of branches of the banyan, which, taking root, had become a live hedge. His wife had cotton growing all round her premises, and several plants used as relishes to the insipid porridge of the country. She cultivated also the common castor-oil plant, and a larger shrub, also yielding a purgative oil, which is only used however for anointing the person. We also saw in her garden Indian egg-plants, yams, and sweet potatoes. Several trees were planted in the middle of the yard, beneath the deep shade of which stood the huts of the family. The children, very black but comely, were the finest negro family I ever saw. We were much pleased with the liberality of this man and his wife. She asked me to bring her a cloth from the white man's country, but when we returned she was in her grave, and he, as is the custom, had abandoned trees, garden, and huts to ruin. They cannot live on a spot where a favourite wife has died, either because they are unable to bear the remembrance of past happiness, or because they are afraid to remain in a spot which death has once visited. This feeling renders any permanent village in the country impossible.

After several days' travelling we came to Kat-e'-ma's straggling town, or rather collection of villages. We were led out about half a mile from the houses, to make for ourselves the best lodging we could of the trees and grass, while our guide was subjected to the usual examination as to our conduct and professions. Kat-e'-ma, the chief, soon afterwards sent a handsome present of food. Next morning we had a formal presentation, and found Kat-e'-ma seated on a sort of throne, with about three hundred men on the ground, and thirty women, said to be his wives, close behind him, the main body of the people being seated in a semi-circle at a distance of fifty yards. Each party had its own head-man stationed at a little distance in front, who, when beckoned by the chief, came near him as councillors. The chief guide gave

our history, and Kat-e'-ma placed sixteen large baskets of meal before us, half a dozen fowls, and a dozen eggs, and, expressing regret that we had slept hungry, added, "Go home, and cook and eat, and you will then be in a fit state to speak to me at an audience I will give you to-morrow." 5

Katema was a tall man, about forty years of age, and was dressed in a snuff-brown coat ornamented with a broad band of tinsel down the arms; on his head he wore a helmet of beads and feathers, and in his hand he carried a large fan made of the tails of a number of gnus, with charms attached to it, which he con- 10 tinued waving in front of himself all the time we were there. He seemed in good spirits, and laughed heartily several times, which we thought a good sign, for a man who shakes his sides with mirth is seldom difficult to deal with. When we rose to take leave, all rose with us, as at Shinte's. 15

Returning next morning, Katema addressed me thus:—"I am the great lord, Katema. There is no one in this country equal to me. I and my forefathers have always lived here, and there is the house in which my father lived. You found no human skulls near the place where you are encamped. I never 20 killed any of the traders; they all come to me. I am the great Katema, of whom you have heard." He looked as if he had fallen asleep tipsy, and dreamed of his greatness. On explaining my objects, he promptly pointed out three men who would be our guides, and explained that the N.W. path was the most 25 direct, but that the water at present standing on the plains would reach up to the loins; he would therefore send us by a more northerly route, which no trader had yet traversed. This was more suited to our wishes, for we never found a path safe that had been trodden by slave-traders. 30

We presented a few articles, which pleased him highly—a small shawl, a razor, three bunches of beads, some buttons, and a powder horn. * Apologizing for the insignificance of the gift, I asked what I could bring him from Loanda, saying that it must be something small. He laughed heartily at the limitation, and replied that 35 "the smallest contribution would be thankfully received; but

he should particularly like a coat, as the one he was wearing was old."

I complimented him on the possession of cattle, and pleased him by telling him how to milk the cows, of which he had about 5 thirty, really splendid animals, reared from two which he bought from a neighbouring tribe when he was young. They are generally of a white colour and quite wild, running off with graceful ease like a herd of elands on the approach of a stranger. They excited the unbounded admiration of the Makololo, and clearly 10 proved that the country was well adapted for them. When Katema wishes to slaughter one, he is obliged to shoot it as if it were a buffalo.

As Ketema did not offer an ox, we slaughtered one of our own, and were delighted to get a meal of meat, after subsisting so long 15 on light porridge and green maize. On such occasions some pieces of the meat are in the fire even before the process of skinning is completed. A frying-pan full of these pieces having been got ready quickly, my men crowded about me, and I handed some ell round. I offered portions to the people, which they 20 declined, though they are excessively fond of a little meat as an adjunct to their vegetable diet. Their objection was not to the meat, but to its having been cooked by us. My people, when satisfied with a meal like that which they enjoy so often at home, amused themselves by an uproarious dance. Katema sent to 25 ask what I had given them to produce so much excitement. The guide replied that it was their custom, and that they meant no harm.

On Sunday, the 19th February, both I and several of our party were seized with fever, and I did nothing but toss about in my 30 little tent, with the thermometer above 90°, though this was the beginning of winter, and my men had made as much shade as possible by planting branches of trees all over it. We have had, for the first time in my experience in Africa, a cold wind from the north. The winds from that quarter are generally hot, and those 35 from the south cold, though they seldom blow from either direction.

20th.—We were glad to get away, though not on account of any scarcity of food; for my men, by giving small presents of meat as an earnest of their sincerity, formed many friendships with the people of Katema. Having proceeded six miles in a N.W. direction, we reached lake Di-lo'-lo, which is about a quarter of a 5 mile broad at its eastern extremity, but attains a maximum width of three miles, and a length of seven or eight. It is well supplied with fish and hippopotami. I was too much exhausted with fever either to explore its shores, or to determine by astronomical observations its exact position. 10

CHAPTER XVIII.

THE KASSAI.*—TROUBLES ON THE WAY.

21st February.—On reaching unflooded lands beyond the plain, we found several villages and in the evening we reached the village of Ka-bin'-je, who sent us a present of tobacco and maize, and expressed his satisfaction at the prospect of having trade with the coast. We were now coming among people who are 15 frequently visited by the native traders, as slave-dealers. This trade entails bloodshed; for it is necessary to get rid of the older members of a family selected as victims, because they are supposed to be able to give annoyance to the chief afterwards by means of enchantments. The belief in the power of charms for good or 20 evil produces not only honesty, but a great amount of gentle dealing. The powerful are often restrained in their despotism, from a fear that the weak and helpless may injure them by their medical knowledge.

27th February.—The chief promptly furnished guides this 25 morning, who shortly brought us to the banks of the river, Kassai, which is about one hundred yards broad in this part, and runs to the north and north-east. The scenery on its banks is most charming, and reminded me much of my native Clyde.

* Pronounced Kas-sai'-i.

On the 29th we approached the villago of Ka-ten'-de, who sent for me on the next day, and invited me to enter a but, as it was raining at the time. After a long time spent in giving and receiving messages from the great man, we were told that he wanted either a man, a tusk, beads, copper rings, or a ehell, as a toll. No one, we were assured, was allowed to pass through his country, or even to behold him, without something being presented. Having humbly explained our circumstances, and that he could not expect to "catch a humble cow by the horns"—a proverb similar to our "drawing blood from a stone,"—we were told to go home, and he would speak again to us next day. I could not avoid laughing at the impudence of the savage, but, as it was thought advisable to propitiate him by a small present, I turned out my ehirts, and, having selected the worst as a sop for him, I invited him to come and choose anything else I had, adding that, when I should reach my own chief naked, and was asked what I had done with my clothes, I should be obliged to confess that I had left them with Ka-ten'-de. The ehirt was despatched, accompanied by some of my people, who soon returned with the news that it had been accepted, and that guides and food would be sent to us next day. The chief, moreover, expressed a hope to see me on my return. My men were as much astonished as myself at the demands of the chief as well as at his inhospitality; he only gave us a little meal and manioc and a fowl. After a detention of two days by heavy rains, we felt that a good stock of patience was necessary in travelling through this country in the rainy season.

Passing onwards without seeing Ka-ten'-de, we crossed a small rivulet, and after two hours came to another, somewhat larger one, which had a bridge over it. At the further end of this structure stood a negro, who demanded toll on the ground that the bridge was his; and that, if we did not pay, he would prevent our progress. Astonnded at such a stretch of civilization, I stood a few seconds confronting our bold toll-keeper, when one of my men took off three copper bracelets, which paid for the whole party. The negro was a better man than he at first seemed

to be, for he immediately went to his garden and brought us some leaves of tobacco as a present.

When we had got fairly away from the villages our new guides told us that there were three paths in front, and that, if we did not at once present them with a cloth, they would leave us to 5 ourselves. As I had pointed out the direction in which Loanda lay, and had only employed them for the sake of knowing the paths between villages which lay along our route, I wished my men to dispense with them: but one of them, fearing lest we might wander, asked leave to give his own cloth. 10

In the afternoon we came to another stream, with a bridge over it, which, however, was so deeply flooded that the men had to swim off to it, and when on it were breast-deep. Some preferred holding on by the tails of the oxen the whole way across, and I intended to do this, but, before I could dismount, the ox dashed 15 off with his companions, and soon sank so deep that I failed even to catch the blanket belt, and was obliged to strike out for the opposite bank alone. My poor fellows were dreadfully alarmed when they saw me parted from the cattle: about twenty of them made a simultaneous rush into the water for my rescue, and just 20 as I reached the opposite bank one seized my arm, and another clasped me round the body. When I stood up it was most gratifying to see them all struggling towards me.

Some had leaped off the bridge, and allowed their cloaks to float down the stream. Part of my goods, abandoned in the 25 hurry, were brought up from the bottom after I was safe. Great was the pleasure expressed when they found that I could swim like themselves, and I felt most grateful to these poor heathens for the promptitude with which they dashed in to my rescue. In the evening we crossed a small rivulet, and came to some villages 30 from the inhabitants of which we got some manioc in exchange for beads. They tried to frighten us by telling of the deep rivers we should have to cross, but my men laughed at the idea: "We can all swim," said they; "who carried the white man across the river but himself!" I felt proud of their praise. 35

Saturday, 4th March.—My companions are continually lamen-

ting over the uncultivated vales in such words as these,—“What a fine country for cattle! My heart is sore to see such fruitful valleys for corn lying waste!” At first I conceived that the reason why the inhabitants of this fine country possessed no herds of cattle was owing to the despotic away of their chiefs, but I have since conjectured that the country must formerly have been infested by the tsetse, which has now disappeared along with the wild animals on which it subsists.

We here saw no evidence of want of food. Our beads were very valuable, but cotton cloth would have been still more so; as we travelled along, men, women, and children came running after us with meal and fowls for sale, which we might readily have obtained in exchange for English manufactures. When they heard that we had no cloth they turned back much disappointed.

On the 8th one of my men, having left an ounce or two of powder at our sleeping-place, went back several miles for it. I was compelled to wait for him, and, as my clothes were wet at the time, I caught a violent fit of fever.

Some villagers brought us wax for sale, and, finding that we wished for honey, they soon returned with a hive. All the bees in this country are private property, for the natives place hives sufficient to house them all. We therefore paid no attention to the call of the honey-guide, for we were sure it would only lead us to a hive which we had no right to touch. The bird continues its habit of inviting attention to the honey, though its services in this district are never actually needed.

In passing through the narrow paths I had an opportunity of observing the peculiarities of my ox ‘Sinbad,’ who was blessed with a most intractable temper. Being unable to do any damage with his horns, which were bent downwards and hung loosely, he adopted another mode of venting his spleen. As we wended our way slowly along the path, he would suddenly dart aside, and, in spite of all my endeavours, would persist in his course until I was unseated by some climbing plant that crossed the path, when he availed himself of the opportunity to try to kick

me. The ordinary method of guiding an ox is by a string tied to a stick put through the cartilage of the nose; but 'Sinbad' was utterly indifferent to the hints he received through this contrivance whenever he determined on taking his own course.

Saturday, 11th.—As soon as the rains would allow us we went off to the N.E., and reached a small village on the banks of a narrow stream. I was too ill to leave my shelter, except to quell a mutiny which began to show itself among some of our party. They grumbled because they supposed that I had shown partiality in the distribution of the beads; but I explained to them that the beads I had given to my principal men were only sufficient to purchase a scanty meal, and that I had hastened on to this village in order to slaughter a tired ox, and give them all a feast on Sunday. Having thus, as I thought, silenced their murmurs, I soon sank into a state of stupor, produced by the fever, and was oblivious to all their noise in slaughtering.

13th.—We went forward some miles, but were brought to a stand by the severity of my fever. I was in a state of partial coma until late at night, when it became necessary for me to go out; and I was surprised to find that my men had built a little stockade, and had taken to their weapons. We were surrounded by a party of natives, who lay near the gateway, demanding 'a man, an ox, a gun, or a tusk.' My men had prepared for defence, in case of a night attack, and, when the natives inquired about my position in the camp, they very properly refused to point me out.

In the morning I went out to them; they answered me civilly regarding my intentions in opening the country, and said that they only wished to exchange tokens of goodwill with me, and had brought three pigs, which they hoped I would accept. I accepted the present in the hope that the blame of unfriendliness might not rest with me, and in return I presented a razor and two bunches of beads, together with twelve copper rings, which my men contributed from their arms. They went off to report to their chief; and as I was quite unable to move from excessive giddiness, we continued in the same spot all Tuesday.

On the evening of that day they returned with a message couched in very plain terms, that a man, a tusk, a gun, or even an ox, would be acceptable to the chief, and that whatever I should please to demand from him he would gladly give. As this was all said civilly, and as there was no alternative but bloodshed, if we refused, I gave a tired riding-ox, and the men marched off well pleased with their booty.

A pouring rain had come on, but, as we were all anxious to get away out of so bad a neighbourhood, we proceeded. The thick atmosphere prevented my seeing the creeping plants in time to avoid them; so I was often caught, and as there is no stopping the oxen when they have the prospect of unseating their riders, we came frequently to the ground. In addition to these mishaps, 'Sinbad' went off at a plunging gallop, the bridle broke, and down I came backwards on the crown of my head, receiving, as I fell, a kick on the thigh. I felt none the worse for this rough treatment, but I would hardly recommend it to others as a palliative in cases of fever. This last attack of fever reduced me almost to a skeleton. The blanket which I used as a saddle, being pretty constantly wet, caused extensive abrasion of the skin, which was continually healing and getting sore again. To this inconvenience was now added the chafing of my projecting bones on the hard bed.

On Friday we came to a ford, when we were met by a hostile party who refused us further passage. I ordered my men to proceed, but our enemies spread themselves out in front of us with loud cries. Like all the tribes near the Portuguese settlements, they imagine that they have a right to demand payment from every one who passes through the country; and now, though these people were certainly no match for my men, yet they were determined not to forego that right without a struggle. I removed with my men to the vicinity of the village, which was pleasantly embowered in lofty evergreen trees hung round with festoons of creepers, and patiently waited.

On the 20th the same demand of payment for leave to pass was made, and as we were anxious to effect a peaceful passage

through the country, my men offered all their ornaments, and I all my beads and shirts; but matters could not be arranged without our giving an ox and one of the tusks, and to these terms I was at length compelled to accede. We were all becoming disheartened, and could not wonder that native expeditions 5 from the interior to the coast had generally failed to reach their destinations. Some of my people proposed to return home; and the prospect of being obliged to return when just on the threshold of the Portuguese settlements distressed me exceedingly. After using all my powers of persuasion I declared to 10 them that if they returned I should go on alone, and, retiring into my little tent, I lifted up my heart to Him who hears the sighing of the soul.

Thither I was soon followed by one of my head men, saying, "We will never leave you. Do not be disheartened. Wherever 15 you lead we will follow. Our remarks were made only on account of the injustice of these people." Others followed, and with the most artless simplicity of manner told me to be comforted—"they were all my children; they knew no one but Sek-e-let'u and me, and they would die for me; they had just spoken in the 20 bitterness of their spirit, and when feeling that they could do nothing."

CHAPTER XIX.

THROUGH KAS-SAN'-JE, AND THENCE TO LOANDA.

24th.—We now went west-by-north and crossed a wide river in a canoe made out of a single piece of bark sewed together at the ends, and having sticks placed in it to act as ribs. The 25 native name for this river means 'bark' or 'skin,' and as this is the only river in which we saw this kind of canoe used, it probably derives its name from the use made of them. The people to whom the canoe belonged made us pay thrice over for our passage, viz., when we began to cross, when half of us were 30 over, and when all were over but my principal man and myself. My guide took off his cloth and paid my passage with it.

Next morning our guides went only about a mile, and then told us they should return home. This was just what I expected, for I had paid them beforehand, in accordance with the entreaties of the Makololo. Very energetic remonstrances were addressed 5 to them, but they slipped off one by one in the thick forest through which we were passing, and I was glad to hear my companions coming to the conclusion, that, as we were now in parts visited by traders, we did not require them.

We passed several villages, the head-man of one of which 10 scolded us well for passing, when he intended to give us food. Where slave-traders have been in the habit of coming, they present food, and then demand three or four times its value in return. We were therefore glad to get past villages without intercourse with the inhabitants. We were now travelling 15 W.N.W., and all the rivulets we here crossed had a northerly course, and were reported to fall into the Kassai; most of them had the peculiar boggy banks of the country.

We spent Sunday (the 26th) on the banks of the Qui'lo,* a tributary of the Kassai, a stream about ten yards wide, running 20 in a deep glen. The scenery would have been very pleasing if the fever would have allowed me to enjoy it.

The inhabitants of this district live in a state of glorious ease. Food abounds, and very little labour is required for its cultivation; the soil is so rich that no manure is required; and when 25 a garden becomes worn out the owner removes a little farther into the forest, kills the larger trees by fire, cuts down the smaller ones, and has at once a new rich garden ready for the seed. Hence the gardens usually present the appearance of a great number of tall dead trees standing without bark, and maize 30 growing between them. The old gardens continue to yield manioc for years after the owners have removed to other spots for the sake of millet and maize. But while vegetable aliment is abundant, there is a want of salt, and also of animal food, so much so that numberless mouse-traps are seen in all the forests 35 of this part.

* Pronounced kwi-lo.

Rains and fever helped much to impede our progress until we struck the path leading to Kas-san'-je. This was a well-beaten track, and soon after entering upon it we met a party of half-caste traders, who confirmed the information we had already got of its leading straight to Kas-san'-je. They kindly presented 5 my men with some tobacco, and marvelled greatly when they found that I had never learnt to smoke. On parting with them, we came to a half-caste trader's grave, marked by a huge cone of sticks arranged like the roof of a hut, with a palisade around it. At an opening on the western side an ugly idol was placed; and 10 several strings of beads and bits of cloth were hung around.

The natives here seem to possess more of the low negro physiognomy than the Ba-lon'-da; they have generally dirty, black complexions, low foreheads, flat noses, and thick lips. They enlarge the nostrils by inserting bits of stick of reed; and they 15 have the custom, to which we have previously adverted, of filing the teeth to a point. They cultivate the ground extensively, and rely upon their agricultural products for purchasing their supplies of salt, flesh, tobacco, &c., which they get from the Ban-ga'-las, who live more to the north-east. Their clothing 20 consists of pieces of skin, hung loosely from the girdle in front and behind. They plait their hair fantastically; some women had their hair woven into the form of a hat, and it was only by a closer inspection that its nature was detected. Others had it arranged in tufts, with a threefold cord along the ridge of each 25 tuft; while others, again, following the ancient Egyptian fashion, had the whole mass plaited into cords which hung down to the shoulders. This mode, with the somewhat Egyptian cast of countenance in other parts of this district, reminded me strongly of the paintings of that nation in the British Museum. 30

As we were now sure of being on the way to the abodes of civilization, we went on briskly, and on the 30th arrived at the edge of the high land over which we had lately been travelling. The descent is so steep that it can only be effected at particular points, and even there I was obliged to dismount, though so weak 35 that I had to be supported by my companions. Below us, at a

depth of from a thousand to twelve hundred feet, lay the magnificent valley of the river Kwan'-go, which flows north into the Kas-sa'-i. The view of the vale of Clyde from the spot whence Mary Queen of Scots witnessed the battle of Langside resembles in miniature the glorious sight which was here presented to our view. The valley is about a hundred miles broad, and is clothed with dark forest everywhere except along the banks of the Kwan'-go, which flows amid green meadows, and here and there glances out in the sun as it wends its way to the north. Emerging from the gloomy forests of Lunda, this magnificent prospect made us all feel as if a weight had been lifted off our eyelids. When we reached the bottom of the valley, which from above seemed quite smooth, we discovered it to be furrowed by great numbers of deep-cut streams. The side of the valley, when viewed from below, appears as the edge of a table-land, with numerous indented dells and spurs jutting out all along, giving it a serrated appearance. Both the top and sides are generally covered with trees, but some bare patches in the more perpendicular parts exhibit the red soil which prevails in the region we have now entered.

Sunday, 2nd April.—We rested beside a small stream, and, our hunger being now very severe from having lived so long on manioc alone, we slaughtered one of our four remaining oxen. The natives refused to sell any food for the poor old ornaments my men had now to offer. We could get neither meal nor manioc; still we should have been comfortable, had not the chief pestered us for the customary present. We told his messengers that we had nothing to offer: the tusks were Sekeletu's: everything was gone, except my instruments, which could be of no use to them whatever. One of them begged some meat, and, when it was refused, said to my men, "You may as well give it, for we shall take it all after we have killed you to-morrow." The more humbly we spoke, the more insolent the men became, till at last we all felt savage and sulky.

After being wearied by talking all day to different parties, we were honoured by a visit from the chief himself, who turned out

to be quite a young man, and of rather a pleasing countenance. There cannot have been much intercourse between real Portuguese and these people, though they live so close to the Kwan'-go, for he asked me to show him my hair, on the ground that he had never seen straight hair. The difference between their wool 5 and our hair caused him to burst into a laugh, and the contrast between the exposed and unexposed parts of my skin seemed to strike him with wonder.

I then showed him my watch, and wished to win my way into his confidence by conversation; but when I proceeded to exhibit 10 my pocket compass he desired me to desist, as he was afraid of my wonderful things. As it was getting dark, he asked leave to go, and, when his party moved off a little way, he sent for my spokesman, and told him that, "if we did not add a red jacket and a man to our gift of a few copper rings and a few pounds of 15 meat, we must return by the way we had come." I said in reply "that we should certainly go forward next day, and if he commenced hostilities the blame before God would lie on him;" to which my man added of his own accord, "How many white men have you killed in this path?" implying that he had never 20 killed one, and that he was not likely to do so this time.

3rd April.—At daybreak we were astir, and, setting off in a drizzling rain, passed close to the village. This rain probably damped the ardour of the robbers; for, though we expected to be fired upon from every clump of trees, or from some of the 25 rocky hillocks among which we were passing, we were not molested. After two hours' march we began to breathe freely. We continued our course, notwithstanding the rain, across the bottom of the valley, and passed several villages, one of which possessed a flock of sheep. After six hours we halted near the 30 river Kwan'-go, which may be regarded as the eastern boundary of the Portuguese coast territory. As I had now no change of clothing, I was glad to cower under the shelter of my blanket, thankful to God for His goodness in bringing us thus far without the loss of one of the party.

4th April.—We were now on the banks of the Kwango, here

one hundred and fifty yards wide, very deep, and flowing among extensive meadows clothed with gigantic grass and reeds. It is said by the natives to contain many venomous water-snakes, which may account for the villages being situated far from its banks. We were advised not to sleep near it; but, as we were anxious to cross to the western side, we tried to induce some of the natives to lend us canoes for the purpose. The chief of these parts, however, informed us that all the canoe-men were his children, and that nothing could be done without his authority. He then made the usual demand for a man, an ox, or a gun, adding that otherwise we must return to the country from which we had come. As I suspected that, if I gave him my blanket—the only thing I now had in reserve—he might leave us in the lurch after all, I tried to persuade my men to go at once to the bank, about two miles off, and obtain possession of the canoes before we gave up the blanket; but they thought that this might lead to an attack upon us while crossing.

The chief came himself to our encampment and renewed his demand. My men stripped off the last of their copper rings and gave them; but he was still intent on a man, imagining, as others did, that my men were slaves. He was a young man, with his woolly hair gathered up at the back of his head into a cone about eight inches in diameter at the base, and elaborately swathed round with red and black thread. As I declined giving up my blanket until we were placed on the western bank, he continued to worry us with his demands till I was tired. My little tent was now in tatters, and, having a wider hole behind than the door in front, I tried in vain to evade my persecutors. As we were on a reedy flat, we could not follow our usual plan of a small stockade, in which we might concoct our plans.

I was trying to persuade my men to move on to the bank in spite of these people, when a young half-caste Portuguese, a sergeant of militia, who had come across the Kwango in search of bees' wax, made his appearance, and gave the same advice. When we moved off, the chief's people opened a fire from our sheds, and continued to blaze away some time in the direction we

were going, without effecting any damage. They probably expected that this evidence of abundant ammunition would make us run; but when we continued a steady advance to the ford, they proceeded no further than our sleeping-place. The sergeant assisted us in making satisfactory arrangements with the ferry-5 men; and as soon as we reached the opposite bank we were in the territory of the Ban-ga'-la, who are subjects of the Portuguese, and happily all our difficulties with the border tribes were at an end.

Passing briskly through the high grass for about three miles 10 west of the river, we arrived at some neat houses, guarded by cleanly-looking half-caste Portuguese, forming a detachment of militia, who were stationed here under the command of our friend the sergeant, and here we pitched our tents for the night.

Much civility was shown to us, no doubt owing to the letters 15 of recommendation I carried from my friends in Cape Town; but I am inclined to believe that the sergeant was influenced by feelings of genuine kindness, excited partly by my wretched appearance, for he quite bared his garden in feeding us during the few days which I remained. He slaughtered an ox for us, and 20 never even hinted at payment.

We were detained by rains, and by my desire to ascertain our geographical position, until Monday the 10th, when I succeeded in getting the latitude. We then started, and, after three days' hard travelling through the long grass, reached Kassanje, the 25 farthest inland station of the Portuguese in Western Africa. We crossed several streams, but as the grass continued to tower about two feet over our heads, it generally obstructed our view of the adjacent country. I made my entrance among our Portuguese allies in a somewhat forlorn state as to clothing. 30 The first gentlemen I met in the village asked if I had a passport, and said that I must appear before the authorities. I gladly accompanied him to the house of the Commandant, who, having inspected my passport, politely asked me to supper. As I had eaten nothing except manioc for some time, I might have appeared 35 particularly ravenous to the other gentlemen around the table;

but they seemed to understand my position pretty well, from having all travelled extensively themselves. Indeed, had they not been present, I should have pocketed some to eat by night, for, after fever, the appetite is excessively keen, and manioc is one of the most unsatisfying kinds of food. The Commandant then invited me to take up my abode in his house, and next morning generously arrayed me in decent clothing. During the whole period of my stay he treated me as if I had been his brother, and I feel deeply grateful to him for his disinterested kindness both to myself and my party.

As I always preferred to appear in my own proper character, as missionary, I was an object of curiosity to these hospitable Portuguese. They evidently looked upon me as an agent of the English Government, engaged in some new movement for the suppression of slavery. They could not divine what a missionary had to do with observations of latitude and longitude, and the questions put were rather amusing: "Is it common for missionaries to be doctors?" "Are you a doctor of medicine, and learned in mathematics too? You must be more than a missionary to know how to calculate the longitude! Come; tell us at once what rank you hold in the English army." They may have given credit to my reason for wearing the moustache, but they were sorely puzzled at the anomaly of my being a clergyman with a wife and four children!

The Commandant very handsomely offered me a soldier as a guard to Am-ha'-ca. My men told me that they had been thinking it would be better to turn back here, as they had been informed by the people of colour at Kassanje that I was leading them down to the sea-coast only to sell them, and that they would be taken on board ship, fattened, and eaten by the white men, who were cannibals. I told them that, if they doubted my intentions, they had better not go to the coast; but that I was determined to proceed. They replied that they only thought it right to tell me what had been told to them, but that they had no intention of leaving me, and would follow wherever I led the way. This affair being disposed of for the time, the Commandant gave them an

ox, and entertained me to a friendly dinner before parting. All the merchants of Kassanje accompanied us to the edge of the plateau on which the village stands, and I parted from them with the feeling in my mind that I should never forget their disinterested kindness. They not only did everything they could to make myself and my men comfortable during our stay, but they furnished me with letters of recommendation to their friends in Lo-au'-da, where there are no hotels, requesting them to receive me into their houses. May God remember them in their day of need!

From Kassanje we had still about 300 miles to traverse before we reached the coast. We had a black militia corporal as a guide, a native of Am-ha'-ca, who, like most of the inhabitants of that district, was able to read and write. He had three slaves to carry him in a hammock, slung to a pole: but as they were young, and unable to convey him far at a time, he was considerate enough to walk except when we came near to a village, when he mounted his hammock and entered in state, his departure being made in the same manner. Two slaves were always employed in carrying his hammock, and the third carried a wooden box about three feet long, containing his writing materials, dishes, and clothing. He was cleanly in all his ways, and, though quite black himself, abused others of his own colour as 'negroes.'

Having left Kassanje on the 21st, we traversed the remaining portion of the valley to the foot of a range of high hills. The ascent was not so arduous as I was led to suppose. We accomplished it in the course of an hour by a steep, slippery path, bordered on each side by a deep gorge, and at the summit found a table-land similar to that on the other side of the valley, and similarly clothed with trees. We found the village situated a few miles from the edge of the descent, and were kindly accommodated with a house to sleep in, which was very welcome, as we were all both wet and cold. We found the temperature so much lowered by the greater altitude, and the approach of winter, that many of my men suffered severely from colds. At this, as at several other Portuguese stations, travellers' houses, on the same principle

as the khans or caravan-serais of the East, have been erected, and are furnished with benches for the wayfarer to make his bed on, chairs and a table, and a large jar of water. These benches, though far from luxurious couches, were preferable to the wet ground under the rotten fragments of my gipsy-tent, and I continued to use them until I found that they were tenanted by certain inconvenient bedfellows.

27th.—We passed through a fertile and well-peopled country to the banks of the Ku-an'-za (or Co-an'-za), and here we had the pleasure of seeing a field of wheat growing luxuriantly without irrigation, the ears being upwards of four inches long. This small field was cultivated by a Portuguese merchant, whose garden also was interesting, as showing the capabilities of the land at this elevation, for we saw in it European vegetables in a flourishing condition. The coffee-plant grows wild in certain parts of this same district, and may be seen on the heights of the hills, where it was first introduced by the Jesuit missionaries.

A few miles onward we came to Am-ba'-ca, once an important place, but now a mere paltry village, beautifully situated on a slight elevation in a plain surrounded by lofty mountains. We were most kindly received by the Commandant, who spoke a little English. He recommended wine for my debility, and gave me the first glass of that beverage I had ever taken in Africa. The weakening effects of the fever were most extraordinary: for instance, in attempting to take lunar observations, I could not avoid confusion of time and distance, neither could I hold the instrument steady, nor perform a simple calculation. I had in vain tried to learn words of the dialect spoken in Angola: I forgot even the days of the week and the names of my companions, and, had I been asked my own, I probably could not have told it.

When sleeping in the house of the Commandant I was bitten on the foot by a kind of tick, known in the southern country by the name 'tam'-pan,' and common in all the native huts in this country. It varies in size from that of a pin's-head to that of a pea, and its skin is so tough and yielding that it is impossible to burst it by any amount of squeezing with the fingers. The effects

of its bite are, a tingling sensation of mingled pain and itching, which gradually ascends the limb until it reaches the abdomen, where it soon causes violent vomiting and purging. Where these effects do not follow, as we found afterwards at Te'-te, fever sets in; and I was assured by intelligent Portuguese there that 5 death has sometimes resulted from this fever. The anxiety manifested by my friends at Te'-te to keep my men out of the reach of the tampan proved that they had good cause to dread the insignificant insect. The only inconvenience I afterwards suffered from this bite was the continuance of the tingling 10 sensation for about a week.

A few days' rest enabled me to regain much of my strength, and I could look with pleasure on the luxuriant scenery around me. We set forward again, and soon left the mountainous country, and descended towards the west coast through a dia- 15 trict of a more sterile aspect.

As we were now drawing near to the sea, the anxiety of my companions increased. One of them asked me if we should have an opportunity of watching each other at Lo-an'-da. "If, for instance, one went for water, would the others see if he 20 were kidnapped?"

"I see what you are driving at," I replied; "and, if you suspect me, you may return, for I am as ignorant of Loanda as you are: but nothing will happen to you but what happens to myself. We have stood by each other hitherto, and will 25 do so to the last."

The plains adjacent to Loanda are somewhat elevated and comparatively sterile. In crossing these we first beheld the sea, the appearance of which impressed my companions with awe. They had always supposed the world to be an un- 30 limited plain, and in describing their feelings afterwards they remarked, "We were marching along with our father, believing that what the ancients had always told us was true, that the world has no end; but all at once the world said to us, 'I am finished; there is no more of me!'"

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They were now somewhat apprehensive of suffering want,

and in my depressed state I was unable to allay their fears. The fever had induced a state of chronic dysentry so troublesome that I could not remain on the ox more than ten minutes at a time; and as we came down the declivity above the city of Loanda on the 31st of May, 1854, I was affected with melancholy at the thought that, in a population of twelve thousand souls, there was but one genuine English gentleman, and I felt most anxious to know whether this one would give me a hearty welcome or no. My anxiety was soon dispelled: Mr. Gabriel, the gentleman in question, our Commissioner for the suppression of the slave-trade, received me most kindly, and, seeing the state in which I was, benevolently offered me his bed. Never shall I forget the luxuriant pleasure I enjoyed in feeling myself again on a good English couch, after six months' sleeping on the ground. I was soon asleep; and Mr. Gabriel, coming in almost immediately after, rejoiced at the soundness of my repose.

CHAPTER XX.

LOANDA.—THE CITY AND DISTRICT.—RETURN.

In the hope that a short enjoyment of Mr. Gabriel's generous hospitality would restore me to my wonted vigour, I continued under his roof; but instead of experiencing any improvement, I became much more reduced than ever. Several Portuguese gentlemen called on me shortly after my arrival; and the Bishop of Angola, the then acting governor of the province, sent his secretary to offer the services of the government physician. Some of her Majesty's cruisers soon came into port, and offered to convey me to St. Helena or homewards; but I could not allow my Makololo friends to attempt a return to their country without my assistance, now that I knew the difficulties of the journey and the hostility of the tribes living on the Portuguese frontier. I therefore resolved to decline the tempting offers of my naval friends, and take back my companions to their chief, with a view of trying to make a path from his country

to the east coast by means of the great river Zambesi. I however gladly availed myself of the medical assistance of Mr. Cockin, the surgeon of the "Polyphemus," whose treatment, aided by Mr. Gabriel's unwearied hospitality, soon brought me round again. On the 14th I was so far well as to be able to call 5 on the bishop, in company with my party, who were arrayed in new robes of striped cotton cloth and red caps, presented by Mr. Gabriel. He received us as head of the provisional government, in the grand hall of the palace. He put many intelligent questions respecting the Makololo, and gave them 10 permission to visit Loanda as often as they pleased.

Every one remarked the serious deportment of the Makololo. The large stone houses and churches in the vicinity of the ocean struck them with awe, as things quite beyond their comprehension. Their own huts being only one storey high, they 15 regarded each storey as a separate hut, and they never could comprehend how the poles of one hut could be founded upon the roof of another, or how men could live in the upper storey, with the roof of the lower one in the middle. Some Makololo, who had visited my little house at Ko-lo'-beng, in trying to 20 describe it to their countrymen at Lin-yan'-ti, said, "It is not a hut; it is a mountain with several caves in it."

Commander Bedingfeld and Captain Skene invited them to visit their vessels, the "Pluto" and "Philomel." Knowing their fears, I told them that no one need go if he entertained 25 the least suspicion of foul play. Most of them, however, went; and when on deck I pointed to the sailors, and said, "Now these are all my countrymen, sent by our Queen for the purpose of putting down the trade of those that buy and sell black men." They replied, "Truly! they are just like you!" and all their 30 fears seemed to vanish at once, for they went forward amongst the men, and the jolly tars handed them a share of the bread and beef which they had for dinner. The commander allowed them to fire off a cannon; and having the most exalted ideas of its power, they were greatly pleased when I told them, "That 35 is what they put down the slave-trade with." The size of the

brig-of-war amazed them. "It is not a canoe at all," they remarked, "it is a town!" The sailors' deck they named 'the kotla;' and then, as a climax to their description of this great ark, added, "and what sort of a town is it that you must climb up into with a rope?"

In the beginning of August I suffered a severe relapse, which reduced me to a mere skeleton. I was then unable to attend to my men for a considerable time; but when I recovered from this last attack I was thankful to find that I was free from that lassitude which, after my first recovery, showed the continuance of the malaria in the system. I found that my men had, on their own motion, established a brisk trade in firewood. They sallied forth early in the mornings for the uncultivated parts of the adjacent country, and, having collected a bundle of firewood, brought it back to the city, and sold it to the inhabitants; and as they gave larger quantities than the regular wood-carriers, they found no difficulty in meeting with purchasers.

A ship freighted with coal for the cruisers having arrived from England, they were engaged to unload her at sixpence a-day. They continued at this work for upwards of a month, and nothing could exceed their astonishment at the vast amount of cargo contained in a single ship. With the money so obtained they purchased clothing, beads, and other articles to take back to their own country. Their ideas of the value of different kinds of goods differed materially from those of the natives on the coast. The latter preferred the thinnest fabrics, provided they had gaudy colours and a large extent of surface, probably from the circumstance of calico being the chief circulating medium among them. The Makololo, on the other hand, when offered a choice of different fabrics, at once selected the strongest pieces of English calico and other cloths, showing that they paid more regard to strength than to colour.

St. Paul de Loanda has been a very considerable city, but is now in a state of decay. It contains about twelve thousand inhabitants, most of whom are people of colour. Various

evidences of its former magnificence survive, especially two cathedrals, one of which is now converted into a workshop, while the other is in a state of ruin.

Three forts continue in a good state of repair. The palace of the governor and the government offices are commodious structures, and many large stone houses are to be found; but nearly all the houses of the native inhabitants are of wattle and daub. Trees are planted all over the town for the sake of shade; and the city presents an imposing appearance from the sea. The harbour is formed by the low sandy island of Lo-an'-da, which is inhabited by industrious fishermen.

The roadstead lies between the island and the mainland, on which the city is built. In a south-west gale the waves dash over part of the island, and carry large quantities of sand before them. Great quantities of soil are also washed in the rainy season from the heights, above the city, so that the port, which once contained water sufficient to float the largest ships close to the custom-house, is now dry at low water, and the ships are compelled to anchor about a mile north of their old station. Nearly all the water consumed in Loanda is brought from the river Bengo by means of *launches*, the only supply that the city affords being from some deep wells of slightly brackish water.

The objects which I had in view in opening up the country so commended themselves to the government and merchants of Loanda, that, at the instance of his Excellency the Bishop, the Board of Public Works granted a handsome present to Sekeletu, consisting of a colonel's uniform and a horse for the chief, and suits of clothing for all the men who accompanied me. The merchants also made a present of handsome specimens of all their articles of trade, and two donkeys, for the purpose of introducing the breed into his country, as tsetses cannot kill this beast of burden. These presents were accompanied by letters from the bishop and merchants; and I was kindly favoured with letters of recommendation to the Portuguese authorities in Eastern Africa. I took with me a good stock

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MASTERPIECES SERIES.

of cotton cloth, and fresh supplies of ammunition and beads. As my companions were unable to carry mine as well as their own goods, the bishop furnished me with twenty carriers, and sent forward orders to all the commandants of the districts 5 through which we were to pass to render me every assistance in their power.

We left Loanda on the 20th September, 1854, and passed round by sea to the mouth of the river Bengo. Ascending this river, we were soon on the same path by which we had 10 come, and, having escaped from the mosquitoes, we could enjoy the scenery. Ranges of hills skirted both sides of our path, and the fine level road was adorned with flowers. The markets or sleeping-places were well supplied with provisions by great numbers of women, every one of whom came spinning 15 cotton with a spindle and distaff. A woman is seldom seen going to the fields without being engaged in this employment at the same time that she carries a pot on her head, a child on her back, and a hoe over her shoulder. The cotton was brought to market for sale, and I bought a pound for a penny, which 20 was probably double the price they ask from each other. We saw the cotton growing luxuriantly all around the market-places and the native huts, from seeds dropped accidentally; so far as I could learn, it was the American cotton rendered perennial by the influence of the climate.

25 We met in the road natives passing with bundles of 'cops' (i.e., spindles), full of cotton-thread, which they were carrying to other places to be woven into cloth. The women spin and men weave. Each web is about 5 feet long, and 15 or 18 inches wide. The loom is of the simplest construction, being only 30 two beams placed one over the other, the web standing perpendicularly. The threads of the web are separated by means of a thin wooden fath, and the wool passed through by means of the spindle on which it has been wound in spinning. The mode of spinning and weaving in Angola, and indeed through- 35 out South Central Africa, closely resembles that practised by the ancient Egyptians.

Numerous other articles are brought for sale to these sleeping-places. The native smiths carry on their trade there, and I bought ten very good table-knives made of country iron for twopence each. Labour is extremely cheap; I was assured that even carpenters, masons, smiths, &c., might be hired for 5 fourpence a day, and that agriculturists would gladly work for half that sum.

We now had a most excellent opportunity of visiting several flourishing coffee-plantations, and observed that several industrious men, who had begun without capital, had in the 10 course of a few years acquired a comfortable subsistence. One of these, Mr. Pinto, generously furnished me with a good supply of his excellent coffee, and my men with a breed of rabbits to carry to their own country. Their lands yielded, with but little labour, coffee sufficient (when sold), to furnish them with 15 all the necessaries of life.

The females were all occupied, as usual, in spinning cotton and cultivating the land with a double-handled hoe, which is worked with a sort of dragging motion. Many of the men were employed in weaving, but they appear to be less indus- 20 trious than the women, for they require a month to finish a single web. There is, however, not much inducement to industry, for, notwithstanding the time consumed in its manufacture, each web fetches only two shillings.

The chief recreations of the natives of Angola are marriages 25 and funerals. When a young woman is about to be married, she is placed in a hut alone, anointed with various unguents, and subjected to various incantations, in order to secure good fortune. After some days the bride elect is taken to another hut, and adorned with the richest clothing and ornaments that 30 the relatives can either lend or borrow. She is then placed in a public situation, saluted as a lady, and surrounded with presents by her acquaintances. After this she is taken to the residence of her husband, and the dancing, feasting, and drinking on such occasions are prolonged for several days. A 35 man generally gives the parents a price for his wife.

In cases of death the body is kept several days, amid a grand concourse of both sexes, who celebrate the event with beating of drums, dances, etc. The great ambition of many of the blacks of Angola is to give their friends an expensive funeral. When a man is asked to sell a pig, he often replies, "I am keeping it in case of the death of any of my friends." A pig is usually eaten on the last day of the ceremonies, and its head thrown into the nearest stream. A native sometimes gets intoxicated on these occasions, and will justify his misconduct by pleading, "Why! my mother is dead!" The expenses of funerals are so heavy that years often elapse before they are defrayed.

December 14th.—Beth myself and my men having recovered from severe attacks of fever, we proceeded on our way to Am-ha'-ca.

A slave-boy, belonging to a Portuguese gentleman settled in these parts, having stolen and eaten some lemons in the evening, went to the river to wash his mouth, so as not to be detected by the flavour. An alligator seized and carried him to an island in the middle of the stream; there the boy grasped hold of the reeds, and baffled all the efforts of the reptile to dislodge him, till his companions came in a canoe to his assistance, when the alligator at once let go his hold. The boy had marks of the teeth in his abdomen and thigh, and of the claws on his legs and arms.

It is surprising that so little has been done in the way of agriculture in Angola. Raising wheat by means of irrigation has never been tried; no plough is ever used; and the only instrument is the native hoe. The chief object of agriculture is the manioc, which does not contain nutriment sufficient to give proper stamina to the people. The half-caste Portuguese have not so much energy as their fathers. They subsist chiefly on the manioc, and, as that can be eaten in a variety of ways, it does not so soon pall upon the palate as one might imagine. The leaves boiled make an excellent vegetable for the table; and, when eaten by goats, their milk is much

increased. The wood is a good fuel, and yields a large quantity of potash. In a dry soil it takes two years to come to perfection, requiring, during that time, one weeding only. It bears drought well, and never shrivels up under it as other plants do. When planted in low alluvial soils, and well watered, 5 it will come to maturity in twelve, or even ten months.

The well-known substance tapioca is extracted from the plant by pouring water over the grated roots, and thus disengaging the starch from it, which subsides and is then dried over a slow fire, the mass being kept in motion during the 10 process, and thus forming itself into the globules with which we are familiar. Throughout the interior of Angola *finis manioc-meal*, which could with ease have been converted either into superior starch or tapioca, is commonly sold at the rate of about ten pounds for a penny. This region possesses, however, no 15 means of transport to Loanda other than the shoulders of the carriers and slaves, and no road better than a footpath.

On our way to Am-ba'-ca, our attention was attracted to a species of red ant, which infests different parts of this country, and is remarkable for its love of animal food. The commandant 20 of the village having slaughtered a cow, slaves were obliged to sit up the whole night, burning fires of straw around it to keep them off. These ants travel across the country in vast numbers like a small army. At a little distance they appear as a brownish-red band, two or three inches wide, stretched 25 across the path, all eagerly pressing on in one direction. If a person happens to tread upon them, they rush up his legs and bite with surprising vigour. I first encountered this by no means contemptible enemy near Kassanje, where I accidentally stepped upon one of their nests. Not an instant seemed 30 to elapse before a simultaneous attack was made on various unprotected parts, up the trousers from below, and on my neck and breast above. Their bites were like sparks of fire, and there was no escape from them. I jumped about for a second or two, then in desperation tore off all my clothing, 35 and picked them off one by one as quickly as possible. For

fortunately no one observed this proceeding, or they might have pronounced me to be mad. I was once assaulted in a similar way when sound asleep in my tent, and it was only by holding my blanket over the fire that I could get rid of them.

- 5 It is really astonishing how such small bodies can contain so large an amount of venom. They not only bite, but twist themselves round after the *mandibles* are inserted, thus producing a larger amount of laceration and pain than would be effected by the simple wound. Frequently, while sitting on
10 ox-back, they rush up the animal's legs to the rider, and soon let him know that he has disturbed their march. They possess no fear, attacking with equal ferocity the largest as well as the smallest animals. Even if a person leap over the band, numbers of them leave the ranks and rush along the path, as
15 if anxious for a fight. They are very useful as scavengers; when they visit a human habitation they clear it entirely of the destructive white ants and other vermin; while out of doors rats, mice, lizards, and even the small snakes, when in a state of surfeit from recent feeding, fall victims to their fierce on-
20 slaught. These ants make their nests a short distance beneath, and not above the soil, as the white ants. Occasionally, during their marauding expeditions, they construct galleries over their path to the cells of the white ant, in order to secure themselves from the heat of the sun.
- 25 The prevalence of certain superstitious ideas through the whole of the country north of the Zambesi seems to indicate a community of race among the tribes. All believe that the souls of the departed still mingle among the living, and partake in some way of the food they consume. In sickness, sacri-
30 fices of fowls and goats are made to appease the spirits, who wish, as they imagine, to take the living away from earth and all its enjoyments. In cases of murder or manslaughter, a sacrifice is made to lay the spirit of the victim.

A sect is reported to exist who kill men in order to take their
35 hearts and offer them to the 'evil spirit.' The prejudices in favour of these practices are very deeply rooted in the native

LIVINGSTONE'S TRAVELS.

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mind. Even at Loanda they retire out of the city in order to perform their heathenish rites in secrecy. Their religion, if such it may be called, is one of dread. Numbers of charms are employed to avert the evils with which they feel themselves to be encompassed. Occasionally you meet a man, more 5 cautious or more timid than the rest, with twenty or thirty charms hung round his neck, on the principle that among so many he surely must have the right one.

How painful is the contrast between this inward gloom and the brightness of the outer world—between the undefined terrors 10 of the spirit, and the peace and beauty that pervade the scenes around us!

[Livingstone and his native companions continued their return, keeping closely to the route by which they had reached Loanda. They met with much kindness from the many friends 15 they had made on their outward journey, especially in the Barotse valley, Shinte and Manenko being exceedingly glad to meet them again, and finally reached Lin-yan'-ti in November, 1855.]

CHAPTER XXI.

DESCENT OF THE ZAMBEZI.—VICTORIA FALLS.

Having found it impracticable to open up a carriage-way 20 to the west, it became a question as to which part of the east coast we should direct our steps. Some Arabs, who had come from Zan-zi-bar' through a peaceful country, assured me that the chiefs would have no objection to my passing through their country. They described the population as located in 25 small villages like the Balonda, and that no difficulty is experienced in travelling amongst them. This route then appeared to me to be the safest; but as my object was to obtain water—rather than land-carriage, it did not promise so much as that by the Zambesi. The Makololo knew all the country east- 30 wards, and they all advised this path in preference to that.

by the way of Zanzibar. The only difficulty that they described arose from the 'Victoria Falls,' as I afterwards called them.

All spoke strongly of the difficulties of travelling on the north bank, on account of the excessively broken and rocky nature of the country near the river on that side. After much deliberation I decided on going down the Zambesi, and keeping on the north bank, under the impression that Te'-te,* the farthest inland station of the Portuguese, lay on that side.

Being near the end of September, the rains were expected daily; the clouds were collecting, and the wind blew strongly from the east, but it was excessively hot. The Makololo urged me strongly to remain till the ground should be cooled by the rains; and as it was probable that I should be laid up with fever if I commenced my journey now, I resolved to wait.

I had an opportunity of witnessing a summary mode of deciding between the claims of rival suitors. A maidservant of Sekeletu, pronounced by the Makololo to be good-looking, was sought in marriage by no less than five young men. Sekeletu, happening to be at my waggon when one of these preferred his suit, very coolly ordered all five to stand in a row before the young woman, that she might make her choice. This was an unusual proceeding, as the consent of the young women is seldom asked. Two refused to stand, apparently because they could not brook the idea of a repulse: the remaining three stood forth, and she unhesitatingly selected the one who was best looking. It was amusing to see the mortification exhibited on the black faces of the unsuccessful candidates, while the spectators greeted them with a hearty laugh.

During the whole of my stay with the Makololo, Sekeletu supplied my wants abundantly, and, when I proposed to depart on the 20th of October, protested against my going off in such a hot sun. "Only wait," said he, "for the first shower, and then I will let you go." The heat had increased considerably during the last three weeks: the thermometer rose in the sun to 138° F., and in the shade to 108°. There was much sickness

* Pronounce *ti'-ti*.

in the town, caused by the stagnant water left by the inundation, which still formed a large pond in the centre.

27th October, 1855.—The first continuous rain of the season commenced during the night with the wind from the N.E., as at Ko-lo'-beng on similar occasions. The rainy season was thus begun, and I made ready to go. Sek-e-let'-u's mother prepared a bag of ground-nuts, by frying them in cream with a little salt, as a sort of sandwich for my journey. This is considered food fit for a chief. Others ground the maize from my own garden into meal, and Sekeletu appointed two guides who should head the party intended to form my company.

On the 3rd of November we bade adieu to our friends at Linyanti, and departed accompanied by Sekeletu and 200 followers, who were all led at his expense. We encountered a fearful thunderstorm as we were passing by night through the district occupied by the tsetse between Linyanti and Sesh-e'-ke. About ten o'clock it became so pitchy dark that both horses and men were completely blinded, and this darkness was soon intensified by flashes of the most vivid lightning, which momentarily lit up the whole country, spreading over the sky in eight or ten branches at a time, in shape exactly like those of a tree. The horses trembled, snorted, and started, and every new flash revealed the men taking different directions, laughing, and stumbling against each other. The thunder was of that tremendously loud kind peculiar to tropical countries, and which appears to be louder in Africa than in India. The pelting rain which followed, completed our confusion. After the intense heat of the day we soon felt miserably cold, and turned aside to a fire which had been made by some travellers; for this path is seldom without numbers of strangers passing to and from the capital. My clothing having gone on with an advanced guard of our party, I lay down on the cold ground, expecting to spend a miserable night, but Sekeletu kindly covered me with his own blanket, and lay uncovered himself. I was much affected by this little act of genuine kindness.

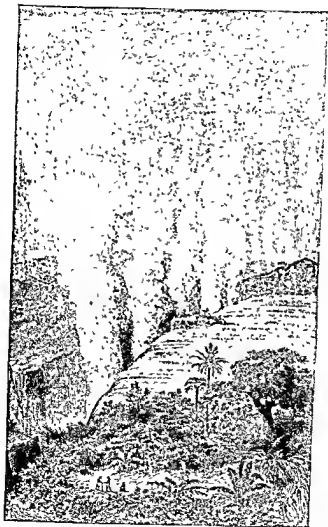
At Sesheke, Sekeletu supplied me with twelve oxen—three

of which were accustomed to being ridden upon, as well as with hoes, and beads to purchase a canoe, when we should strike the Zambesi beyond the falls. He likewise presented abundance of good, fresh butter and honey, and did everything 5 in his power to make me comfortable for the journey.

On the 13th we left Sesheke, some sailing down the river to the confluence of the Chobe, while others drove the cattle along the banks. We spent one night at an island at the confluence of the Chobe, but attempting to proceed down the river 10 next day, we were detained some hours by a strong east wind, which raised waves so large as to threaten to swamp the canoes. The river is here very large and deep, and contains two considerable islands, which seem, from either bank, to be joined to the opposite shore. While waiting for the wind to moderate, 15 my friends related the traditions of these islands. The Barotse believe that at certain parts of the river a tremendous monster lies hid, which lays hold of a canoe and keeps it motionless, in spite of the utmost exertions of the paddlers. In one part they even objected to pass a spot supposed to be haunted, and 20 proceeded along a branch instead of the main stream.

Having descended about ten miles, we came to the beginning of the rapids, where we were obliged to leave the canoes and proceed along the banks on foot. We reached, early the following morning, the island of Ka-la'-i which is surrounded 25 by a rocky shore and deep channels, and is large enough to contain a considerable town.

As this was the point from which we intended to strike off to the north-east, I resolved on the following day to visit the celebrated falls of the Zambesi. We had often heard of these 30 since we came into the country: indeed one of the questions asked by *Sch-it-a'-a'-na* was, "Have you smoke that sounds in your country?" The Makololo had not ventured near enough to examine them, but viewing them with awe at a distance, gave them a name in reference to the vapour and noise, which 35 means 'smoke sounds there.' Being persuaded that Mr. Oswell and myself were the very first Europeans who ever



VICTORIA FALLS OF THE ZAMBESI.
Called by the natives *Mos-yo-a-tun'ya*, or "Smoke-sounding."

visited the Zambesi in the heart of the country, I decided to name them the 'Falls of Victoria'—the only English name I have affixed to any part of the country.

Sekeletu intended to accompany me, but, as only one canoe had come instead of the two he had ordered, he resigned it to me. After twenty minutes' sail from Ka-la'-i we came in sight of the columns of vapour, rising at a distance of five or six miles. There were five of them, their white bases standing out distinctly against a dark background of wooded hill, while their summits seemed to mingle with the clouds, and, apparently becoming darker as they ascended, made the resemblance to smoke remarkably exact.

The whole scene is extremely beautiful; the banks and islands dotted over the river are adorned with eylvan vegetation of every variety of colour and form, and at the period of our visit several trees were spangled over with blossoms. Here, towering over all, stands the great, hurly baobab, each of whose enormous arms would form the trunk of a large tree; there, beside it, are groups of graceful palms, with their feathery-shaped leaves depicted on the sky, reminding us by their foreign appearance that we are far away from home. In another spot a silvery fir, which resembles the cedar of Lebanon, contrasts with the dark colour of a cypress-like tree which was then dotted over with pleasant scarlet fruit. Some trees, again, resemble the great spreading oak, while others assume the character of our elms and chestnuts.

The falls are bounded on three sides by ridges 300 or 400 feet in height, covered with forest, with the red soil appearing here and there among the trees. When about half a mile from the falls I left the canoe by which I had come thus far, and embarked in a lighter one, manned by natives well acquainted with the rapids, who, ~~swilling themselves in the eddies and~~ still pools caused by the jutting rocks, brought me to an island in the middle of the river, and on the very edge of the lip over which the water rolls. In coming hither there was danger of being swept down by the currents which rushed along on

each side of the island; but the river was now low, otherwise it would have been impossible to reach the spot.

From the end of the island where we first landed, though it was within a few yards of the falls, yet no one could perceive where the vast body of water went; it seemed to lose itself in the earth, disappearing into a *transverse fissure* only 80 feet wide. Creeping with awe to the extremity of the island, I peered down into a large rent which had been made from bank to bank of the broad Zambesi, and saw that a stream of a thousand yards broad leaped down a hundred feet, and then became suddenly compressed into a space of fifteen or twenty yards. The falls are simply caused by a crack made in a hard basaltic rock from the right to the left bank of the Zambesi, and then prolonged from the left bank away through thirty or forty miles of hills. It is as though the Thames at London were to plunge into a chasm running at right angles to its general course (in other words in the direction of the Tunnel), and were to be carried along some thirty miles in the same direction, seething and roaring between steep banks of black basaltic rock, only 100 feet apart from each other. In looking down into the fissure on the right of the island, nothing is visible but a dense white cloud, which, at the time we visited the spot, had two bright rainbows on it. From this cloud a great jet of vapour exactly like steam mounted up to a height of 200 or 300 feet; and then condensing, changed its hue to that of dark smoke, and came back in a constant shower, which soon wetted us to the skin.

From the left of the island the water at the bottom may be seen moving away in a white rolling mass to the prolongation of the fissure. A piece of rock has fallen off a spot on the left of the island, and juts out from the water below, and from it I judged the distance from which the water falls to be about 100 feet. The walls of this gigantic crack are perpendicular, and composed of one *homogeneous* mass of rock of a dark-brown colour. The edge of the side over which the water falls is worn off two or three feet, and pieces have fallen away, so as to give

it a somewhat serrated appearance. The other edge is in a perfect state except at the left corner, where a piece seems inclined to fall off. On the left side of the island we had a good view of the mass of water which throws up one of the columns of vapour, as it leaps quite clear of the rock, and forms a thick, unbroken snow-white fleece all the way to the bottom. In falling it breaks up into a number of separate masses of water, each of which throws off several rays of foam. I can only compare the effect of these descending masses to the appearance of myriads of small comets rushing in one direction, each drawing after it a long tail of foam.

Of the five columns which I mentioned above, two on the right and one on the left of the island were the largest, and the streams forming them seemed each to exceed in size the Clyde at Stonebyres, when that river is in flood. This was the period of low water in the Zambesi, but, as far as I could guess, it had a width of five or six hundred yards of water, and a depth, at the edge of the fall, of at least three feet. I estimated the total width of the river above the falls at a thousand yards.

The fissure is said by the Makololo to be very much deeper farther to the eastward; at one part the walls are so sloping that people can go down by descending in a sitting position. The Makololo, on one occasion pursuing some fugitive Ba-to'-ka, saw them, unable to stop the impetus of their flight at the edge, literally dashed to pieces at the bottom. They beheld the stream like a 'white cord' at the bottom, and so far down (probably 300 feet) that they became giddy, and were glad to turn away. With regard to the width of the stream at the bottom I am unable to give any information; from the hardness of the rock it might almost be inferred that the fissure was no broader at bottom than at top, yet it is probable that, beyond the falls, the sides of the fissure may have given way, and that the parts out of sight may be broader than the 'white cord' on the surface. There may even be some ramifications of the fissure, which take a portion of the stream quite beneath the rocks; but this I did not learn.

At three spots near these falls, one of them being the island on which we were standing, three Ba-to'-ka chiefs offered up prayers and sacrifices to their god. They chose their places of prayer within the sound of the roar of the cataract, and in sight of the bright bows in the cloud. They must have looked 5 upon the scene with awe, enhanced by the character of mysteriousness with which the whole river is invested. The words of the canoe-song are—

“The Zam-bé zé! Nobody knows
Whence it comes and whither it goes.”

10

The *prismatic* colours displayed on the spray, which they had seen elsewhere only as the rainbow, may have led them to the idea that this was the abode of Deity. Some of the Makololo who went with me near to Gon'-ys looked upon the coloured spray with awe. When seen in the heavens as the rainbow, 15 it is named the ‘pestle of the gods.’ Here they could approach the emblem, and see it stand steadily above the blustering uproar below—a type of him who sits supreme—alone unchangeable, though ruling over all changing things. But not aware of His true character, they had no admiration of the 20 beautiful and good in their bosoms.

Having feasted my eyes long on the beautiful sight, I returned to my friends at Ka-la'-i, and on the following day revisited the island in company with Sekeletu, with the double object of ascertaining its position and of planting on it the peach and 25 apricot-stones and the coffee-seeds that I had brought with me from the west coast. I selected a spot—not too near the chasm, for there the constant deposition of moisture nourished numbers of fungi of a mushroom shape and fleshy consistence—but somewhat back, and there I planted the stones and seeds. 30

I had attempted fruit-trees before, but, when left in charge of my Makololo friends, they were always allowed to wither for want of moisture; here they would not suffer from this cause, as the ground was kept perpetually moist from this spray of the falls. I bargained for a hedge with one of the 33 Makololo, and, if he is faithful, I have great hopes of his abilities

as a nurseryman. My only source of fear is the hippopotami, whose footprints I saw on the island. When the garden was prepared I cut my initials on a tree, and the date 1855. This was the only instance in which I indulged in this piece of vanity.

5 We then went up to Ka-la'-i again, and, on passing up, we had a view of the hut where my goods had lain so long in safety. It was under a group of palm-trees, and Sekeletu informed me that, so fully persuaded were most of the Makololo of the presence of dangerous charms in the packages, that, had I not
10 returned to tell them the contrary, they never would have been touched.

20th November.—Sekeletu and his large party having conveyed me thus far, and furnished me with a company of 114 men to carry tusks to the coast, we bade adieu to the Makololo, and proceeded northwards. The country around is very beautiful, and was once well peopled with Batoka, who possessed enormous herds of cattle. They had been, however, displaced by the Makololo, who made a foray among them.

24th.—At the village of Moy-ar'-a we left the valley, as it here
20 trends away to the eastward, while our course is more to the N.E. The country is rough and rocky, the soil being red sand, which is covered with beautiful green trees yielding an abundance of wild fruits. Moy-ar'-a, the chief, sits among the ruins of the town, with four or five wives and very few people. At
25 his hamlet I counted fifty-four human skulls hung on stakes. These were Matebele, whom Moy-ar'-a's father had overpowered when they were suffering from sickness and famine. When looking at these skulls I remarked to Moy-ar'-a that many of them were those of mere boys, and I asked why his father had
30 killed boys. "To show his fierceness," was the answer. When I told him that this probably would ensure his own death if the Matebele came again, he replied, "When I hear of their coming I shall hide the bones." He was evidently proud of these trophies of his father's ferocity, and I was assured by
35 other Batoka that few strangers ever returned from a visit to this quarter.

When about to leave Moyara, on the 25th, he brought a root which, when pounded and sprinkled over the oxen, is believed to keep off the tsetse. He promised to show me the plant if I would give him an ox; but as we were travelling, and could not afford the time required for the experiment, I deferred the investigation till I returned. It is probably but an evanescent remedy, and capable of rendering the cattle safe for only one night. Moyara, who is quite a dependant of the Makololo, was compelled by my party to carry a tusk for them. When I relieved him, he poured forth a shower of thanks at being allowed to go back to sleep beneath his skulls. Next day we came to a place where there is a well beneath a very large fig-tree, the shade of which renders the water delightfully cool. This well received its name, meaning the 'Well of Joy,' from the fact that in former times *marauding* parties, in returning with cattle, sat down here and were regaled with food, music, and the lullilooing of the women from the adjacent towns.

All the surrounding country was formerly densely peopled, though now desolate and still. All the Ba-to'-ka tribes follow the curious custom of knocking out the upper front teeth when about 15 years of age. This is done by both sexes, and, though the effect of it is that the under lip protrudes in a most unsightly way, no young woman thinks herself accomplished until she has got rid of the upper incisors. This custom gives all the Ba-to'-ka an uncouth, old-man like appearance, and renders their langh 20 hideous; yet they are so attached to it, that even Sehituane was unable to eradicate the practice. In spite of his orders that none of the children living under him should be subjected to the custom by their parents, they still appeared in the streets without their incisors, and no one would confess to the deed. 25 The only reason that the Batoka gave for this practice was that they wished to look like oxen, and not like zebras. Whether this was the true reason or not, it is difficult to say; but it is noticeable that the veneration for oxen which prevails in many tribes should here be associated with hatred to the zebra, as 30 among the Bakwains. The custom is so universal, that a person

who has his teeth is considered ugly, and occasionally, when the Batoka borrowed my looking-glass, the disparaging remark would be made respecting boys or girls who still retained their teeth, "Look at the great teeth!"

5 The Batoka of the Zambesi are generally very dark in colour, while those who live on the high lands are frequently of a lighter hue. They are very degraded in their appearance, and are not likely to improve, either physically or mentally, while so much addicted to smoking the *Cannabis*, a kind of hemp. This
 10 pernicious weed has a very strong narcotic effect, causing even a species of frenzy. It is extensively used by all the tribes of the interior, though the violent fits of coughing which follows a couple of puffs of smoke appears distressing to a spectator. They have a disgusting practice of taking a mouthful of water,
 15 and squirting it out together with the smoke, and then uttering a string of half-incoherent sentences, usually in self-praise. I was unable to prevail on Sekeletu and the young Makololo to forego its use, although they cannot point to an old man in the tribe who has been addicted to this indulgence. Never
 20 having tried it, I cannot describe the pleasurable effects it is said to produce, but the hashish in use among the Turks is simply an extract of the same plant, and, like opium, produces different effects on different individuals. To some, everything appears as it would be viewed through a telescope, while
 25 to others things are wonderfully magnified, and in passing over a straw they will lift up their feet as if about to cross the trunk of a tree.

CHAPTER XXII.

NATURAL HISTORY.

November 27th.—The surface of the country is rough and broken into gullies, and in the distance there are ranges of low
 30 hills. We have made a considerable *detour* to the north, from the double wish of avoiding the tsetse and visiting the people. As I was walking down to the forest to-day I observed many

regiments of black soldier-ants returning from a marauding expedition. I have often noticed these in different parts of the country, and having had many opportunities of observing their habits, I may give a short account of them here.

They are black, with a slight tinge of grey, about half an inch in length, and march three or four abreast; when disturbed they utter a distinct hissing or chirping sound. They follow a few leaders who never carry anything, and they seem to be guided by a scent left on the path by these leaders; for happening once to throw some water on the ground, it lighted 10 on the path by which a regiment had recently passed, and when they returned they were totally at fault, and, after hunting about for nearly half an hour, only rediscovered the path by one of them making a long circuit round the wetted spot. If a handful of earth is thrown on the path as a regiment is in 15 the act of passing, either on its way home or abroad, those behind will not cross it, though it be not a quarter of an inch high. They wheel round and regain their path again, but never think of retreating to the nest, or to the place where they have been stealing. After a quarter of an hour's con- 20 fusion and hissing, one at length makes a circuit round the earth, and, then all follow in that roundabout way. When they approach the abode of the white ants, the latter may be observed rushing about in a state of the greatest *perturbation*. The black leaders, distinguished from the rest by their greater 25 size, especially in the region of the sting, seize the white ants one by one, and inflict a sting which renders them insensible, but not dead. As the leaders toss them on one side, the rank and file seize them and carry them off.

One morning I saw a party going forth on what has been 30 supposed to be a slave-hunting expedition. They came to a stick, which, being enclosed in a white-ant gallery, contained numbers of this insect; but I was surprised to see the black soldiers passing without touching it. I lifted up the stick and laid it across the path in the middle of the black regiment, 35 to the consternation of the white ants, who scampered about

with great celerity, hiding themselves under the leaves. The black marauders at first paid little attention to them, until one of the leaders caught them, and, applying his sting, laid them in an instant on one side in a stato of *coma*; the others
 5 then promptly carried them off. On first observing these marauding insects, I had the idea that they seized the white ants in order to make them slaves; but the result of my own observation is that these black ruffians are a grade lower than slave-masters, being actual cannibals. For, in the first place, I have
 10 watched black ants hard at work removing their eggs to a place of safety, and though every ant in the colony, to the number of 1,260, seemed to be employed in this laborious occupation, yet there was not a white-slave ant among them. And, in the second place, I have observed the cannibal propensities
 15 of the black ant; for, on one occasion, I met with a band of them returning each with his captive, minus a leg which had been already devoured. In addition to this, if any one examine the orifice by which the black ant enters his barracks, he will always find a little heap of hard heads and legs of the white
 20 ants. Were it not for the black ant, the white ants would soon overrun the country, so prolific are they. The fluid in the stings of this species has an intensely acid taste.

The white ants perform a most important part in the economy of nature, by hurrying decaying vegetable matter quickly beneath
 25 the soil, just as the ferocious red ant does dead animal substances. The white ant keeps generally out of sight, and works under galleries, constructed by night, to screen them from the observation of birds. At some given signal, however, though I could never ascertain what, they rush out by hundreds, and the sound of
 30 their *mandibles* cutting grass into lengths may be heard like a gentle wind murmuring through the leaves of the trees. They drag these *pieces to the doors of their abodes*, and after some hours' toil leave off work, leaving many of the bits of grass collected around the orifice. They continue out of sight for
 35 perhaps a month, but are never idle.

On one occasion, a good bundle of grass was laid down for

my bed on a spot which was quite smooth and destitute of plants. The ants at once sounded the call to a good supply of grass. I heard them incessantly nibbling and carrying away all that night; and they continued all next day and night with unabated energy, and yet, after thirty-six hours of incessant toil, they seemed as fresh as ever. In some situations, if we remained a day, they devoured the grass beneath my mat, and would have eaten the mat too, had we not laid down more grass. At some of their operations they beat time in a curious manner. Hundreds of them are engaged in building a large tube, and at a signal they all give three or four energetic beats on the plaster in unison, in order to beat it smooth, producing a sound like the pattering of drops of rain off a bush when it is shaken.

These insects are the chief agents employed in forming a fertile soil, and, were it not for their labours, the tropical forests, bad as they now are with fallen trees, would be a thousand times worse. They would be impassable on account of the heaps of dead vegetation lying on the surface, and emitting worse effluvia than the comparatively small unburied collections now do.

After a good shower of rain the piercing notes of the cicada* are perfectly deafening; a drab-coloured cricket joins the chorus with a sharp sound which seems to make the ground over it thrill, and which has as little modulation as the drone of a Scottish bagpipe. When cicadae, crickets and frogs unite, their music may be heard at the distance of a quarter of a mile.

On the 30th November we crossed the river Ka-lo'-mo, here about 50 yards broad, and the only stream that never dries up on this ridge. The current is rapid, and its course is towards the south, as it joins the Zambesi at some distance below the Falls.

On the Ka-lo'-mo we met an elephant which had no tusks, as rare a sight in Africa as one with tusks is in Ceylon. Buffaloes abound, and we see large herds of them feeding in all directions

* Pronounce *al-lá'-dó*.

by day. When much disturbed they retire into the densest parts of the forest, and come out to feed only by night. We secured a fine large bull by crawling close to a herd; when shot, he fell down, and the rest, not seeing their enemy, gazed about, wondering where the danger lay.

He was shot through the lungs; but though the ball was two ounces in weight, and had penetrated right through his body, he ran off some distance, and was secured only by the people driving him into a pool of water and there despatching him with their spears. The herd ran away in the direction of our camp, and then came bounding past us again.

We took refuge on a large ant-hill; and as they rushed by us at full gallop I observed that the leader of the herd was an old cow, carrying on her withers about twenty *buffalo-birds*.

15 This singular bird acts the part of guardian spirit to the buffalo: when the animal is quietly feeding, it may be seen hopping on the ground picking up food, or sitting on the buffalo's back ridding it of the insects with which its skin is sometimes infested.

When danger approaches, the bird, having a much more acute sight than the buffalo, is soon alarmed, and flies off, upon which the buffalo instantly raises his head to discover the cause which has led to the sudden flight of his guardian. It sometimes accompanies the buffalo in its flight on the wing, and at other times sits as above described. Another African bird, called

25 the 'ox-pecker,' attends the rhinoceros for a similar purpose.

It cannot be said to depend entirely on the insects on that animal, for its hard, hairless skin is a protection against all except a few spotted ticks; but it seems to be attached to it, somewhat as the domestic dog is to man; and while the buffalo

30 is alarmed by the sudden flying up of its sentinel, the rhinoceros, having an acute ear, is warned by the cry of its associate. The rhinoceros feeds by night, and its sentinel is frequently heard in the morning uttering its well-known call as it searches for its bulky companion. One species of this bird possesses a bill of a peculiar form, as if intended to tear off insects from the skin, and has claws as sharp as needles, enabling it to hang

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on to an animal's ear while performing a useful service within it. Both the birds, however, that we have just described, partake of other food than the *parasitical* insects of the animals they are attached to, for we observed flocks of them roosting on reeds in apots where neither tame nor wild animals were to be found.

December 2nd, 1855.—We remained near a small hill, where we were frequently invited by the honey-guide. Wishing to ascertain the truth of the native assertion that this bird is a deceiver, and sometimes leads to a wild beast, I inquired of 10 my men the result of their experience. Only one of the 111 could say that he had been led to an elephant instead of a hive, and I am quite convinced that the report was a libel on the bird, and that the majority of people who commit themselves to its guidance are led to honey alone. 13

As we were now in the vicinity of those whom the Makololo deem rebels, we felt some anxiety as to the style of our reception. On the 4th we reached their first village. Remaining at a distance of a quarter of a mile, we sent two men to inform them who we were, and that our purposes were peaceful. The 20 head-man came and spoke civilly, but in the evening the people of another village behaved very differently. They began by trying to spear a young man who had gone for water. They then approached us, and one came forward howling at the top of his voice in the most hideous manner; his eyes protruding, 23 his lips covered with foam, and every muscle of his frame quivering. He came close up to me, brandishing a small battle-axe in his hand, much to the alarm of my men; but they dared not disobey my orders by knocking him on the head. I also felt some alarm, but disguised it from the spectators, and kept a 30 sharp look-out on the little battle-axe.

These visitors took no pains to conceal their contempt for our small party, saying to each other in a tone of triumph, "They are quite a God-send!" "They are lost among the tribes!" "They have wandered in order to be destroyed, 33 and what can they do without shields among so many!" As

Skeleton had ordered my men not to take their shields (as in the case of my first company), we were regarded as unarmed, and consequently as an easy prey. We prepared against a night attack by discharging and reloading our guns, which were 5 exactly the same in number (five) as on the former occasion: we were not molested however. When we resumed our march the civil head-man accompanied us, and did good service by explaining to the crowds of natives, that hovered round us, our character and intentions; we thus escaped molestation. That 10 night we slept by a little village under a low range of hills.

When we had passed the outskirting villages, which alone consider themselves in a state of war with the Makololo, we found the natives quite friendly. The women clothe themselves better than the Balonda, but the men walk about quite 15 naked without the smallest sense of shame. The further we advanced, the more the country swarmed with inhabitants. Great numbers came to see the novel spectacle of a white man, and brought presents of maize. Their mode of salutation is singular; they throw themselves on their backs on the ground, 20 and, rolling from side to side, slap their thighs, uttering the words, "Kina bomba." This was to me a very disagreeable sight, and I used to call out "Stop, stop! I don't want that;" but, imagining me to be dissatisfied, they only tumbled about more furiously and slapped their thighs with greater vigour.

25 As we passed along, the people continued to supply us with food in great abundance. They had somehow learnt that I carried medicine, and, much to the disgust of my men, who wished to keep it all to themselves, they brought their sick children, some of whom had whooping-cough, to be cured.

30 14th.—We now entered a most beautiful valley, abounding in large game. We were on the side of a fine green valley, studded here and there with trees, and furrowed with numerous rivulets. Having retired from the noise to take an observation, I beheld an elephant and her calf at the end of the valley, about two miles 35 distant. The calf was rolling in the mud, and the dam was standing fanning herself with her great ears. As I watched

them through my glass I saw a long string of my men *circum-*
venting them. I then went higher up the side of the valley,
 in order to have a distinct view of their mode of hunting. The
 goodly beast, totally unconscious of the approach of an enemy,
 stood for some time suckling her young one, which seemed 5
 about two years old; they then went into a pond of mud, and
 smeared themselves all over with it, the little one frisking about
 his dam in elephantine fashion, while she kept flapping her
 ears and wagging her tail, as if in the height of enjoyment.
 Then began the piping of her enemies, which was performed 10
 by blowing into a tube, or between the closed hands. They
 call out to attract the animal's attention—

"O chief! chief! we have come to kill you,
 O chief! chief! many more will die beside you, &c
 The gods have said it," &c., &c.

15

Both animals expanded their ears and listened, then left their
 bath as the crowd rushed towards them. The little one ran
 forward towards the end of the valley, but, seeing the men
 there, returned to his dam, who then placed herself on the
 danger side of her calf, and passed her proboscis over it again 20
 and again, as if to assure it of safety. The men, still about-
 ing, singing, and piping, kept about a hundred yards in her
 rear and on her flanks, until she was obliged to cross a rivulet.
 The time spent in descending and getting up the opposite bank
 allowed of their coming up to the edge, and discharging their 25
 spears at about twenty yards' distance.

After the first discharge she appeared with her sides red
 with blood, and, beginning to flee for her own life, seemed to
 think no more of her calf, which soon took refuge in the water,
 and was killed. The pace of the dam gradually became slower, 30
 and at length, turning with a shriek of rage, she made a furious
 charge back among the men. They vanished sideways, while
 she ran straight on through the whole party, without coming
 near any one except a man who wore a piece of cloth on his
 shoulders. She charged three or four times, and, except in 35
 the first instance, never went farther than 100 yards. She

often stood after she had crossed a rivulet, and faced the men, though she received fresh spears. It was by this process of spearing and loss of blood that she was killed, for at last, making a short charge, she reeled and sank down dead in a kneeling posture. I did not see the whole hunt, having been tempted away by both sun and moon appearing unclouded. I turned from the spectacle of the destruction of these noble animals, which might be made so useful in Africa, with a feeling of sickness, unrelieved by the recollection that the ivory was mine.

After leaving the elephant valley we passed through a very beautiful but thinly inhabited country. The chief paid us a visit soon after our arrival, and said that he had often heard of me, and now that he had the pleasure of seeing me he feared that I should sleep the first night at his village hungry. This was considered the handsome way of introducing a present, for he then handed five or six baskets of meal and maize, and an enormous one of ground-nuts. Next morning he came with twenty baskets more of meal, and was accompanied by about forty people, all large men, with a fine crop of wool on their heads.

Their mode of salutation is by clapping the hands. Various parties of women came from the surrounding villages to see the white man, but all seemed much afraid, and, when addressed, clapped their hands with increasing vigour. They are all fond of trade, but, hitherto, have had no opportunities of prosecuting it in any articles beyond ivory and slaves.

As we approached nearer the Zambesi the country became covered with broad-leaved bushes, pretty thickly planted, and we had several times to shout to elephants to get out of our way. At an open space a herd of buffaloes came trotting up to look at our oxen, and it was only by shooting one that I made them retreat. The only danger we encountered was from a female elephant, with three young ones of different sizes, who charged through the centre of our extended line, and caused the men to throw down their burdens in a great hurry. I never saw an elephant with more than one calf before.

Ranges of hills now run parallel with the Zambesi, at a distance from each other of about fifteen miles, those on the north approaching nearest to the river. The hills abound in buffaloes and elephants, and many of the latter are killed by the people in the following manner. They erect stages on high trees over- 5 hanging the paths by which the elephants come, and then strike the animal as it passes beneath, with a large spear, four or five feet long, with a handle nearly as thick as a man's wrist, and a blade about twenty inches long by two broad. The spear, sinking 10 deeply into the animal's back, and being worked backwards and forwards by knocking against the tree, makes frightful gashes within, and soon causes death. They kill them also by means of a spear inserted in a beam of wood, which is suspended by a cord passing over the branch of a tree and attached at its other extremity to a latch fastened in the path; the latch 15 being struck by the animal's foot in passing leads to the fall of the beam, and the spear, being poisoned, causes death in a few hours.

[Livingstone and his party continued their journey down the bank of the river, meeting with a few minor adventures, 20 and at length reached Zum'bo, where the river Lo-an'gwa from the north joins the Zambesi.]

The situation of Zum'bo was admirably chosen as the site of a commercial settlement. The merchants, as they sat beneath the verandahs in front of their houses, had a magnificent view of 25 the two rivers at their confluence, the church at the angle, and the gardens which they had on both sides of the rivers. Towards the north and west the view is bounded by lofty and picturesque mountains, while towards the south-east the eye ranges over an open country. The attention of the merchants was chiefly 30 attracted to the north; and the principal articles of trade were ivory and slaves. Private enterprise was always restrained, for the colonies of the Portuguese being strictly military, and the pay of the Commandants very small, the officers have always been obliged to engage in trade; and had they not kept the 35 the private traders under their control, they would have had no

trade themselves, as they were obliged always to remain at their posts.

At Zum'bo the Zambesi is very broad, and contains many inhabited islands. Large numbers of buffaloes and water-antelopes were feeding quietly in the meadows, a sure indication that the people have either no guns or no ammunition. The natives visited us, and presented us with food. My men got pretty well supplied individually, for they went into the villages and commenced dancing. The young women were especially pleased with the steps they exhibited, though I suspect many of them were invented for the occasion, and would say, "Dance for me, and I will grind corn for you." At every fresh instance of liberality my guide said, "Did not I tell you that these people had hearts?" and all agreed that the character he had given was true.

Finding no one willing to aid us in crossing the river, we proceeded to the village of the chief M-pen'-da. He immediately sent to inquire who we were, and then, after a *parley*, he did everything he could to aid us on our course. It gratified me to find the English name respected so far from the coast, and most thankful was I that no collision occurred to damage its influence.

24th.—M-pen'-da sent two of his principal men to order the people of a large island below to ferry us across. The river is 1,200 yards from bank to bank, and contains between 700 and 800 of deep water, flowing at the rate of $3\frac{1}{2}$ miles per hour. Though my men were well acquainted with the management of canoes, we could not get over before dark; we therefore first landed on an island, and next morning reached the opposite bank in safety. The people here seem abundantly supplied with English cotton goods.

[Livingstone and his party had now reached the south side of the Zambesi, and pursued their journey to Te'-te, without any serious interruptions, arriving there on the 3rd of March, 1856. Te'-te is an important Portuguese trading station on the river.]

CHAPTER XXIII.

NOTICES OF TETE AND ITS VICINITY.—PRODUCTIONS.

I was most kindly received by the Commandant, who did everything in his power to restore me from my emaciated condition, and invited me to remain with him until the following month, as this was the unhealthy period at Qui-B-ma'-ne.* He also generously presented my men with abundant provision of millet; and gave them lodgings in a house of his own, until they could erect their own huts, whereby they escaped the bite of the 'tampana.'

The village of Te'te is built on a long slope down to the river, with the fort on the water's edge. The houses of the Europeans in Tete are built of stone, cemented with mud instead of lime, and thatched with reeds and grass; they have a rough, untidy appearance in consequence of the cement having been washed out by the rains. There are about thirty of them; the native houses are built of wattle and daub. A wall about ten feet high encloses the village, but most of the native inhabitants prefer to live outside it. There are about 1,200 huts in all, which, with European households, would give a population of about 4,500 souls. Generally there are not more than 2,000 people resident, for the majority are engaged in agricultural operations in the adjacent country.

The fort of Tete has been the salvation of the Portuguese power in this quarter. It is a small, square building, with a thatched apartment for the residence of the troops; and though there are but few guns, they are in a much better state than those of any fort in the interior of Angola. The decay of the Portuguese power in this region is entirely due to the slave-trade, which, however, has now almost died out. In former times, considerable quantities of grain—as wheat, millet, and maize—were exported, besides coffee, sugar, oil, indigo, gold-30

* Pronounce *Qui-B-ma'-ne*.

dust, and ivory. The cultivation of grain and the washing for gold-dust were carried on by means of slaves, of whom the Portuguese possessed a large number, and the natives of the interior, both chiefs and people, were friendly to the system, because they supplied the food for the sustenance of the slaves while engaged in gold-washings, and thus procured in return a quantity of the European goods.

But when the slave-trade began, many of the merchants commenced selling their slaves as a more speedy mode of becoming rich, and they continued this until they had no hands left either to labour or to fight for them. It was just the story of the goose and the golden egg. The coffee and sugar plantations and gold-washings were abandoned, because the labour had been exported to the Brazils. Many of the Portuguese then followed their slaves, and the Government was obliged to pass a law to prevent further emigration, which, had it gone on, would have depopulated the Portuguese possessions altogether.

The inhabitants know the value of gold perfectly well, for they bring it for sale in goose-quills, and demand twenty-four yards of calico for one penful. When the rivers in the district have been flooded, they leave a coating of sand on the banks. The natives observe the spots which dry soonest, and commence digging there, in firm belief that gold lies beneath. They are said not to dig deeper than their chins, fearing lest if they did so the ground should fall in and bury them. When they find a piece or flake of gold they bury it again, from the superstitious idea that this is the seed of the gold, and, though they know the value of it well, they prefer losing it rather than the whole future crop. Besides gold, there is iron in this district in abundance and of excellent quality.

The scenery of the country surrounding Tete is picturesque, being hilly and well wooded. The soil of the valleys is very fruitful and well cultivated. All the cultivation is carried on with hoes in the native manner, and considerable quantities of maize, millet, rice, and wheat, are raised, as also several kinds of beans, cucumbers, pumpkins, and melons. The wheat

is sown in low-lying places, which are annually flooded by the Zambesi. When the waters retire, the women drop a few grains in a hole made with the hoe, and push back the soil with the foot. One weeding alone is required before the grain comes to maturity. This simple process has all the effect of our sub-5 soil ploughing, lining, manuring, and harrowing, for in four months a good crop is ready for the sickle, and has been known to yield a hundred-fold. No irrigation is required, because gentle rains, almost like mist, known by the name of 'wheat-showers,' fall in winter.

10

Having waited a month for the commencement of the healthy season at Qui-li-ma'-ne, I should have started at the beginning of April, but that I wished the moon first to make her appearance, in order that I might take observations on my way down the river. A sudden change of temperature 15 happening on the 4th, simultaneously with the appearance of the new moon, the Commandant and myself, with nearly every person in the house, were laid up with a severe attack of fever. I soon recovered by the use of my wonted remedies, but Major Sicard and his little boy were confined much longer.

20

When my friend the Commandant was fairly recovered, and I myself felt strong again, I prepared to descend the Zambesi. As it was necessary to leave most of my men behind me, he gave them a portion of land on which to cultivate their own food, generously supplying them with corn in the meantime. 25 He also said that my young men might hunt elephants in company with his servants, and purchase goods with the ivory and dried meat, in order that they might have something to take with them on their return to Sekeletu. The men were delighted with his liberality, and soon sixty or seventy of them 30 set off to engage in this enterprise; the rest had established a brisk trade in firewood, as their countrymen did at Loanda. I choose sixteen of those who could manage canoes to convey me down the river.

Major Sicard lent me a boat which had been built on the 35 river, and sent Lieutenant Miranda to conduct me to the coast.

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He also provided most abundantly for the journey, and sent messages to his friends to treat me as they would himself, from every one of whom I am happy to acknowledge that I received most disinterested kindness. We were accompanied by three 5 large canoes which had lately come up with goods from Se'-na.* They are made so strong that they might strike with great force against a rock without being broken. The men sit at the stern when paddling, and there is usually a little shed made over a part of the canoe to shade the passengers from the sun.

10 [Leaving Tete on the 22nd March, 1856, the party reached Se'-na on the 27th.]

CHAPTER XXIV.

SENA.—QUILIMANE.—VOYAGE TO MAURITIUS, AND THENCE TO ENGLAND.

I thought the state of Tete quite lamentable, but that of Se'-na was ten times worse. At Tete there is some life; but here everything is in a state of stagnation and ruin. The 15 village stands on the right bank of the Zambesi, with many reedy islands in front of it, and much bush in the adjacent country. The soil is fertile; but the village having several pools of stagnant water, is very unhealthy. The fort, built of sun-dried bricks, has the grass growing over the walls, which 20 have been patched in some places by paling.

On the 11th of May the whole of the inhabitants of Se'-na, with the Commandant, accompanied us to the boats. A venerable old man, son of a judge, said they were in much sorrow on account of the miserable state of decay into which they had 25 sunk. We were abundantly supplied with provisions by the Commandant, and sailed pleasantly down the broad river. About thirty-five miles below Sena we passed the mouth of the river Shi'-ré,† which seemed to be about 200 yards broad.

The Zambesi at Ma-za'-ro is a magnificent river, more than 30 half a mile wide and without islands. The opposite bank is

* Pronounce sé'-na.

† Pronounce shí'-ré.

covered with forests of fine timber ; but the delta, which begins here, is only an immense flat covered with high coarse grass and reeds, with a few mango and cocoa-nut trees. I had a strong desire to follow the Zambesi further, and ascertain where this enormous body of water found its way into the sea, 5 but on hearing that Captain Parker had ascended to this point, I deemed it unnecessary for me to go over the same ground, and resolved to continue my route direct to Quilimane by the northern branch of the mouth called the Mu'-tu. At the point of its departure from the Zambesi this river was only 10 or 10 12 yards broad, and so filled with aquatic plants, and overhung with trees and reeds, that we were obliged to leave our canoes behind us at Ma-za'-ro. During most of the year this part of the Mu'-tu is dry, its bed lying 16 feet above the level of the Zambesi when it is low, and even now we were obliged 15 to carry all our luggage by land for about fifteen miles.

As Quilimane is called, in all the Portuguese documents, the capital of the rivers of Sena, it seemed strange to me that the capital should be built at a point where there was no direct water conveyance to the magnificent river whose name it bore ; 20 but I was informed that in days of yore the whole of the Mu'-tu was large, and admitted of the free passage of great launches from Quilimane all the year round.

At In-ter'-ra we met Senhor Asevedo, who, perceiving that I was suffering from a very severe attack of fever, immediately 25 placed at my disposal his large sailing launch, which had a house in the stern. This was greatly in my favour, for it anchored in the middle of the stream, and gave me some rest from the mosquitoes, which in the whole of the delta are something frightful. Sailing comfortably in this commodious launch 30 along the river of Quilimane, we reached that village on the 20th of May, 1856, being very nearly four years since I started from Cape Town. Here I was received into the house of Colonel Nunes, one of the best men in the country. I had been three years without hearing from my family, the letters sent having, 35 with one exception, all failed to reach me. I received, however,

a letter from Admiral Trotter, conveying information of their welfare, and some newspapers, which were a treat indeed.

Her Majesty's brig *Frolic* had called to inquire for me in the November previous, and the Captain had most considerately left a case of wine, and his surgeon an ounce of quinine—both of them most acceptable presents.

The village of Quilimane stands on a mud bank, and is surrounded by extensive swamps and rice-grounds. The banks of the river are lined with mangrove bushes, the roots of which and the slimy banks on which they grow, are exposed alternately to the tide and sun. The houses are well built of brick and lime; the latter from Mozani-bique.* Water is found anywhere at a depth of two or three feet, and hence the walls gradually subside; pieces are sometimes sawn off the doors below, because the walls in which they are fixed have descended into the ground, so as to leave the floors higher than the bottom of the doors. Quilimane is very unhealthy.

After waiting about six weeks at this unhealthy spot, in which, however, I partially recovered from my fever, H.M. brig *Frolic* arrived at Quilimane. As the village is twelve miles from the bar, and the weather was rough, she was at anchor ten days before we knew of her presence, about seven miles from the entrance to the port. The Admiral at the Cape kindly sent an offer of a passage to the Mauritius, which I thankfully accepted.

We left Quilimane on the 12th of July, and reached the Mauritius on the 12th of August, 1856. Here I was most hospitably received by Major-General C. M. Hay, who generously constrained me to remain with him till, by the influence of the good climate and quiet English comfort, I got quite better from the fever. In November I came up the Red Sea; escaped the danger of shipwreck through the admirable management of Captain Powell, of the Peninsular and Oriental Steam Company's ship *Candia*; and on the 12th of December was once more in dear old England.

* Pronounce *môzâmbique*.

NOTES.

- PAGE 1, line 6.—*Battle of Cul-lo'-den*, fought 16th April, 1746, when the Royalists under the Duke of Cumberland defeated the Highlanders under Charles Edward, the Young Pretender.
- „ 1, line 10.—“and Ulva dark.” These lines are from Sir Walter Scott's *Lord of the Isles*, Canto 4, 1.
- „ 2, line 4.—Burns's “*Cottar's Saturday Night*.” This poem, which is considered to be one of the finest that Burns wrote, gives an interesting picture of Scottish peasant life.
- „ 2, line 9.—*Piecer*. The duty of the *piecer* is to catch up the broken threads to a spinning-frame and fasten them together.
- „ 2, line 10.—Ruddiman's “*Rudiments of Latin*.” Thomas Ruddiman (1674-1751) was a printer at Edinburgh, and chief librarian to the Advocate's Library there. His “*Rudiments of the Latin Tongue*,” which was published in 1714, was a very noted book, and went through many editions.
- „ 2, line 18.—*Virgil and Horace*. Two noted Latin poets, much read by students of Latin.
- „ 2, line 20.—*Spinning jenny*. A machine, patented in 1770 by James Hargreaves, for spinning wool into threads. The threads are very much like those produced by a hand spinning-wheel, but a large number of them can be spun at once.
- „ 3, line 5.—*Dr. Wardlaw*. Dr. Ralph Wardlaw (1790-1853), a Congregational Minister in Glasgow. His lectures at the Congregational Seminary were very noted.
- „ 3, line 12.—*London Missionary Society*. A society established in 1795 by a number of members of various religious bodies, but not for the purpose of teaching any of the doctrines of these bodies. It is now mainly supported by Congregationalists.
- „ 3, line 15.—*Licentiate*. A “*licentiate*” is one who receives a *license* from some person (or body of persons), having authority to grant the license, and permitting the one licensed to do certain things, as to preach (as a clergyman), or to practise a profession (as a doctor or a lawyer). A “*faculty*” is the name given, collectively, to those members of a profession upon whom special powers are conferred; in this case the *Governing body* of the University, which has power to grant a license authorizing a man to practise as a physician or a surgeon.
- „ 3, line 19.—*Opium war*. In 1840 the Emperor of China forbade all trade and intercourse with England, on account of quarrels with his Government respecting the importation of opium at Canton. A British fleet blockaded Canton, and one of the small vessels being lost on a sandbank, the captain, his wife, and part of the crew were captured by natives, and confined in cages. This war led to the ceding of Hong Kong to Great Britain.

PAGE 3, line 26.—**Al-go'-a Bay.** A bay on the south coast of Africa, on which Port Elizabeth now stands. At this time, the town consisted of only a few small huts.

- .. 3, line 27. **Kur-u'-man Mission.** This was the Mission Station in Bechuanaland, where Robert Moffat (1797-1883), the celebrated Scotch missionary, had established himself. He landed at Cape Town in 1817 and settled at Kuruman in 1826, labouring there till 1870.
- .. 3, line 28.—**Bech-u-a'-na.** This tribe inhabits a region in South Africa, between what is now the Transvaal and German South-West Africa.
- .. 4, line 4.—**Lake Nga'-ml.** This lake was discovered by Livingstone in 1849.—See Chapter III.
- .. 8, line 11.—**Flint one.** At this time guns were fired by means of a spark produced by the striking of a piece of flint on a piece of steel. This spark fell on loose powder in a little place prepared for it at the breech end of the gun called the "pan." This loose powder communicated, by means of a hole, with the powder in the gun barrel behind the bullet.
- .. 8, line 20.—**Charm.** Power, for evil, that the dead lion was supposed to be able to exercise upon those who touched him.
- .. 9, line 12.—**Oensalogical tree.** A list of the members of a family showing relationship, often written or printed in the form of a tree with branches.
- .. 9, line 18.—**Kot'-la,** a South African word meaning a "public meeting-place." The huts forming an African village are often arranged in the form of a circle, the Chief's hut being the largest. The wide, open space in front of the Chief's hut forms the *kotla*.
- .. 13, line 10.—**Sai'-so-la,** a prickly shrub found in the warmer parts of Europe and the tropical regions of Asia and Africa. There are many varieties; those found in Britain are called *salt-wort* and *leip-wort*. The plants are especially abundant on the seashore and round the margins of salt lakes or salt-pans. Soda is prepared from the ashes of the plant when burnt.
- .. 13, line 12.—**Lye,** a solution of wood-ashes (or any substance containing alkali) in water.
- .. 14, line 11.—**Locust,** an insect very much like a grasshopper. There are many varieties.
- .. 15, line 11.—**Gri'-quas,** a South African race of half-castes (Dutch and Natives). They form a distinct community in that part of Africa now called "Griqualand."
- .. 15, line 15.—**Colonel Steele,** a Scottish sportsman who was hunting big game round about Kuruman at this time.
- .. 15, line 16.—**Mr. Oswell.** William Cotton Oswell (1818 to 1893), an African explorer. He took part with Livingstone in the discovery of Lake Ngami in 1849, and the river Zambesi in 1851.
- .. 15, line 18.—**Mr. Murray.** Mr. Mungo Murray, an English sportsman and traveller, who accompanied Livingstone to Lake Ngami.

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- PAGE 15, line 20.—**Kal-a-ha'-ri Desert.** An elevated region north of the Orange river, almost treeless, but not a sandy desert, as often supposed.
- „ 16, line 7.—**Water-melon.** The melon, of which there are many varieties, is a plant of the same family as the cucumber. The water-melon has a large fruit with small, dark green spots on the rind, and pink (or white) flesh inside; it is less sweet than the ordinary garden melon, but much more juicy and watery (hence the name); it is much prized in hot countries.
- „ 16, line 12.—**Bushmen.** The Bushmen are found in Central South Africa, and are known by various names. They are mostly very slight in build, wander about the Kalahari Desert, speak many dialects, and are a very degenerate race. They do not cultivate the ground, and wear very few clothes. These people are called Bushmen from living in the "bush," i.e., in uncleared and uncultivated land.
- „ 16, line 27.—**Bruce.** James Bruce, a celebrated African traveller (1730-1794). He explored Syria, the Nile Valley, and Abyssinia.
- „ 16, line 34.—**Pump'-kin.** A plant of the same family as the cucumber, vegetable marrow, and gourd; there are many varieties. The fruit varies in size from a large apple to 50 or 100 pounds in weight. Pumpkins are now especially cultivated in the United States.
- „ 18, line 2.—**An'-te-lope,** an animal midway between the oxen and the goat. Belonging to this family are the chamois, the gazelle, the gnu, the steinbock, the springbok, the eland, and several others.
- „ 18, line 3.—**Guinea-fowl,** a species of African bird of the pheasant family, with a dark gray plumage, spotted with white.
- „ 19, line 19.—**Eland,** a creature of the antelope family. See Note, on page 18, line 2.
- „ 20, line 24.—**O-dom'-e-ter.** A little instrument for measuring the distance travelled. It is often made in the form of a watch which can be carried in the pocket. Another form (called a cyclometer), can be attached to the wheel of a vehicle for recording the number of revolutions made by the wheel, from which the distance traversed may be calculated.
- „ 21, line 1.—**Scrub,** a general name for bushes and plants of strong growth but of no great height.
- „ 21, line 25.—**Salt'-pan.** A shallow pond from which salt is obtained by allowing the water to evaporate naturally. There are thousands of these in the Kalahari Desert. This is the only way in which natives can obtain a supply of salt, so necessary for health.
- „ 21, line 34.—**Mir'-age.** A curious optical illusion often seen on an extended plain, or on the ocean, by which objects are seen double, or as if they were suspended in the air. Sometimes the plain looks like a sheet of water in the distance.
- „ 22, line 3.—**Za'-bra,** an animal of the horse family, about the size of an ass. The skin is marked in stripes.

- PAGE 22, line 21.—Palma-Christi, the castor-oil plant. A plant of the *spurge* family. It is now cultivated for its oily seeds which yield the castor-oil of commerce. The name means *Christ's palm*, i.e., the palm of the hand, the point where the ribs of the leaves meet, are supposed to represent the centre of the palm through which the nails were driven when Christ was crucified.
- „ 23, line 27.—Basse'-a-by, a large South African antelope with curved horns.
- „ 23, line 34.—Ebullition of water.—The higher we ascend, the less is the pressure of air upon the surface of the earth, and all things on it. Under ordinary pressure, i.e., at about sea level, water boils at 212° Fahrenheit, but, when ascending a mountain, the pressure of the air decreases, and water then boils at a lower temperature.
- „ 24, line 36.—Alligator, a reptile of the crocodile family, a kind of large water lizard. Its head differs somewhat in shape from that of the crocodile, and its feet are less webbed.
- „ 26, line 11.—Mullet. One of the spiny-finned fishes with a cylindrical body about a foot long. They are very good eating.
- „ 26, line 13.—Hip-po-pot'-a-mus, a large thick-skinned animal with massive body and very broad rump. It feeds chiefly on grass and aquatic plants, and is confined to the lakes and rivers of Africa, but it is now becoming somewhat scarce. The name is Greek, and means "river-horse."
- „ 26, line 15.—Pal-my'-ra, a kind of palm tree which rises to a height of between 50 and 100 feet, and bears a crown of large fan-shaped leaves. The fruit is very pulpy, and is often made into a kind of jelly.
- „ 27, line 2.—Tset'-se. This is the native African name for a two-winged insect, very little larger than an ordinary house-fly. Its bite is harmless to man, but is certain death to oxen, horses, and dogs. No cure for the bite is known. One peculiarity is that the fly is found only in certain districts called "fly-belts."
- „ 35, line 13.—Boer. A Dutch farmer in South Africa, the descendants of those Dutch settlers who founded Cape Colony in 1650.
- „ 37, line 3.—Blue mica-schist. A schist is a crystalline rock which splits into thin sheets. Mica easily foliates (splits), and is found of various colours.
- „ 39, line 18.—Bloem-fon'-tein, now the capital of the Orange Free State, about 749 miles by rail, north-east of Cape Town. The word means "Blooms' Fountain," and perpetuates the name of the first Dutch settler, Jan Bloms, who pitched his tent on the banks of the river Modder. *Fontein* (=fountain), in South Africa, often means "a small stream."
- „ 40, line 20.—Be-dog; a kind of monkey having legs nearly or equal length, with a dog-like muzzle, and usually a short tail; chiefly found in Africa.
- „ 42, line 31.—Wet-a-bit thorn. The *grapple-plant*, a low shrub common in South Africa, the seed-vessels of which have little claw-like thorns growing out of them, which cling to the clothes of travellers, and skins of animals.

- PAGE 48, line 9.—Dur'-rha, a kind of grass closely allied to the sugar-cane, and cultivated in almost all parts of Africa. Its seeds form one of the most important corn plants. The *durra millet* has seeds slightly larger than mustard seeds, and the plant is most prolific. When ground, the flour makes a very poor bread, but the seeds can be used instead of rice. The name is spelt in several ways.
- „ 52, line 7.—Ba'-o-hab, an enormous tree found in almost all parts of tropical Africa, often called the *monkey-bread tree*. The trunk is sometimes from 20 to 30 feet thick, but the tree does not rise to a great height, its branches, which are often from 60 to 70 feet long, are frequently as thick as the stems of ordinary large trees. The fruit is about the size of a large lemon; the interior is pulpy and has a pleasant, refreshing taste.
- „ 53, line 32.—Lo'-tus, a plant of the water-lily family, of which there are several varieties. It used to grow in the Nile, but is now no longer found there.
- „ 54, line 1.—African fever, now called enteric fever; a very painful and dangerous disease of the bowels.
- „ 54, line 23.—Ant-llou. The larva of a large fly, resembling a dragon-fly. The larva of this insect has long jaws which enable it to seize ants and other insects; this it does by digging a little, funnel-shaped pit in the soil, in the bottom of which it buries itself with only its jaws projecting; on an ant, or other small insect coming to the bottom of its pit, it lays hold of it and sucks its juices.
- „ 61, line 5.—Ma'-ja'-ri-a. The general name for foul, unwholesome air, which produces very bad fevers. The fevers themselves are often called "malaria."
- „ 62, line 21.—Sweet potato. This is the edible, spindle shaped root of a *creeping vine*, very much like the "Morning Glory." A much lighter coloured and less sweet variety is called the Yam.
- „ 62, line 21.—Man'-i-oc, a root of the *Manic* or *Cassava* plant. It is a shrub with large, tuberous roots, often weighing as much as 50 lbs. The milky juice which is found in every part of the plant is poisonous in its fresh state, but when the root is grated and dried, and roughly powdered, it is a very valuable article of food. Arrowroot and tapioca are prepared from the ground up root.
- „ 63, line 2.—Cal'-fre (more correctly spelt Kafir), a general name for several of the South African races of blacks belonging to the great Bantu family, and living in the north-east of Cape Colony. The name is Arabic, and means "infidel" or "unbeliever."
- „ 64, line 6.—Ter'-mite, another name for the white ant. These ants build large, conical nests of mud above ground, and are very destructive.
- „ 65, line 18.—Cal'-a-bash. The hard, outer shell of the fruit of the common Gourd, or of the Calabash tree.
- „ 65, line 23.—El'-mo'-sa, a large family of herbs, shrubs, or small trees of the bean kind. Many of them are hot house plants. The *Scutellaria* plant is one of the family.

PAGE 72, line 28.—Ben-gue'-la. The full name of this town is St. Philip de Benguela. *Benguela* is a district in the Portuguese province of Angola in West Africa, and its chief town is now simply called "Benguela." It was founded by Portuguese missionaries in the 17th century. Benguela is from a West African word, and means "defence."

„ 72, line 29.—Lo-an'-da. The full name of this town is St Paul de Loanda. It is situated in the district of Loanda, in the Portuguese province of Angola. The town is the residence of the Governor and the Bishop. There is much trade, though the harbour is filled up with sand-banks, and ships have to load and unload about 1½ miles from the shore. The settlement was founded in the 16th Century by Jesuit missionaries from Portugal (see Note to page 114, line 17). The name is from a native word meaning "tribute," from the shells which the negroes fished up and paid as an annual tax to the old King of Congo.

„ 73, line 2.—Bl-hé. A great caravan centre in a fruitful district of South Africa, east of Benguela.

„ 74, line 24.—Smooth-bore. A musket in which the barrel is not "rifled," i.e., has no spiral grooves running throughout the length of its inner surface. Rifled muskets were not introduced until about 1800, and they did not become general until after the middle of the 19th century. The rifling causes the bullet to proceed accurately to the point aimed at.

„ 75, line 3.—Sextant. An instrument for measuring angular distances, used in surveying, for laying down the map of a country, and in navigation for observing the altitude of the sun, in order to obtain the latitude and longitude.

„ 75, line 6.—Gipsy tent. A small tent with a curved roof.

„ 83, line 23.—Ich-neu'-mon. A little animal, very much like a weasel in shape and size, which feeds on small mammals and reptiles, and has long been noted for devouring crocodiles' eggs. It is often called l'harcob's rat. The name is Greek, and means the "tracker."

„ 84, line 4.—Tsit'-la. A plant of the *arrow or lily* family, of which the Cuckoo pint or *Wale-robin* of England is a type. The tuberous roots of nearly all the species abound in starch, and furnish a wholesome food when cooked. English Arrowroot is made from the Cuckoo-pint.

„ 86, line 27.—Am'-a-zon. A name applied to a masculine woman, especially a leader. The Amazons were a fabled nation of female warriors.

„ 87, line 19.—Boa-constrictors. One of the largest species of serpent; it kills its prey by coiling round it.

„ 102, line 24.—Honey-guide. A small, African bird about the size of a sparrow, which guides those who are seeking for honey, to the nests of the wild bees. It is a bird of the same family as the cuckoo, and like that bird lays its eggs in other birds' nests.

„ 102, line 32.—Spleen. The *spleen* is a soft, pulpy gland near the large extremity of the stomach, and was supposed by the ancients to be the seat of anger, ill-temper, etc. To "vent the spleen," therefore, is to give way to anger.

- PAGE 103, line 4.—**Battle of Langelde.** Mary, Queen of Scots, was imprisoned in Lochleven Castle on the 24th of July, 1567. On May 2nd, 1568, she escaped, and a large number of followers rallied round her. On the 13th of the month she was defeated by Murray, at Langside, near Glasgow.
- „ 111, line 12.—**Half-caste.** A person, one of whose parents is a European, and the other a native (*e.g.*, in Africa, a negro; in India, a Hindu).
- „ 111, line 33.—**Commandant.** The Commanding Officer or Military Governor of a fortress, town, or district, especially such as are under the rule of the French, the Spanish, or the Portuguese.
- „ 114, line 1.—**Khan or Car-a-van'-ser-ai.** A place appointed for receiving and lodging travellers, especially caravans. In the East, a kind of inn where the caravans rest at night, and travellers find shelter and accommodation. The word is Persian, and is spelt in many ways. A Khan is a kind of unfurnished inn common in Turkey and other Eastern lands, where travellers and pilgrims rest for the night.
- „ 114, line 17.—**Jesuit missionaries.** The Jesuits are a celebrated religious order of the Roman Catholic Church, members of the "Society of Jesus" or "Company of Jesus," founded by Ignatius Loyola, in 1534. They are considered to be the most learned of the Roman Catholic clergy. One of their original objects was the conversion of infidels, and they have been amongst the most zealous of the Roman Catholic missionaries, both at home and abroad.
- „ 114, line 32.—**Tick.** The general name for many minute insects, including mites, lice, &c.
- „ 114, line 33.—**Tam'-pan.** Little is known respecting this insect, except what Livingstone says about it. The name is South African.
- „ 116, line 25.—**Cruiser,** a war vessel with a high rate of speed, but less fighting power than a man-of-war; used usually for protecting merchant vessels, for scouting, &c. *Her Majesty* is, of course, Queen Victoria, who died 21st January, 1901.
- „ 116, line 25.—**St. Helena,** a lonely island in the Atlantic, 1,200 miles from the West Coast of Africa. Before the opening of the Suez Canal, it was the great port of call for vessels bound to and from India, the Cape, &c. It was strongly garrisoned, but the garrison has now been withdrawn.
- „ 117, line 8.—**Provisional government.** Arrangements made for governing a town or district temporarily, until more settled arrangements can be made.
- „ 119, line 7.—**Wattle and daub,** a frame-work of twigs woven together, and then daubed, or plastered over, with mud or clay, to form the walls of a building.
- „ 119, line 21.—**Launch,** a large boat, especially such as are carried by a man-of-war. Here it means a large, flat-bottomed boat specially built for the purpose.
- „ 121, line 13.—**Basalt,** a dark coloured rock of volcanic origin, often found in the form of columns.

- PAGE 181, line 17.—Tunnel, *i.e.*, the old Thames Tunnel, built by Brunel between 1823 and 1813, under the Thames from Wapping to Rotherhithe. It was originally intended for foot passengers and vehicles only, but is now used by the Great Eastern and East London Railways.
- „ 132, line 15.—Stonchyyre, about 3 miles west from Lanerk. The Llan here is the last of the falls of the Clyde.
- „ 133, line 11.—Prismatic colours, the colours seen in a rainbow.
- „ 136, line 21.—Hesh-ish', an Arabian preparation of *Indian hemp*, chiefly the leaves and stalks. These are used in various ways, sometimes smoked, at other times made into a kind of sweetmeat. Its use in any form produces a sleepy stupor. The name is Arabic, and is spelt in several ways.
- „ 136, line 22.—Opium. The produce of the *Opium poppy*. A drug which is very valuable as a medicine, but which when smoked, or taken to excess in other forms, produces stupor and often death.
- „ 138, line 23.—Economy of nature. The working together of natural things and forces, for the general good.
- „ 139, line 22.—Ci-ca'-da (plural cicadæ). An insect very much like a grasshopper, with large transparent wings, living on trees and shrubs. The male makes a shrill, chirpy sound. There are many species, nearly all of which live in the tropics or in the warmer temperate regions.
- „ 140, line 14.—Buffelo-bird, a little bird of the starling family. It searches for grubs, mites, ticks, etc., on the backs of cattle, and frequently causes serious wounds there. The bird is a regular companion of the rhinoceros, and helps to rid his hide of the many insects that infest it. It is thought to be the same bird as the *ox-pecker* mentioned below, not a different bird as Livingstone supposed.
- „ 147, line 4.—Qui-li-ma'-ne, a seaport of East Africa in Portuguese territory, about 15 miles from the mouth of the north arm of the Zambesi.
- „ 148, line 13.—Gold-washing. The sands of many of the African rivers contain many grains of gold. By carefully washing away the sand, these little grains are left behind.
- „ 152, line 5.—Quin'-ine, a drug prepared from the bark of the Cinchona tree, and used in fevers and agues.
- „ 152, line 9.—Man'-grove, a tree which grows on muddy shores and river banks in the East and West Indies. Its great peculiarity is that the seeds sprout in the fruit, and send down long roots into the mud. By these means the mangrove spreads thickly, forming impenetrable swamps.
- „ 152, line 24.—Mau-rit'-ius, or the Isle of France. An island in the Indian Ocean belonging to Great Britain, situated about 550 miles east of Madagascar. Port Louis is the great port of call between Africa and India.
- „ 152, line 31.—Red Sea. This was, of course, before the opening of the Suez Canal (in 1869), when passengers were landed at Cairo, and had to go overland to Alexandria.

GLOSSARY.

- ABORIGINAL**, first; earliest; primitive.
ABRASION, rubbing off.
ACME, highest point.
ADDICTED, in the habit of.
ADDRESS, skill; dexterity.
ADGLATORI, flattering; full of praise.
ADVERTED, referred.
ADZE, a kind of axe.
AFTER QUARTER, hind part.
ALIMENT, food.
ALKALINE, of the nature of soda.
ALLUVIAL SOIL, that carried down by streams, and deposited along their beds.
ALTERCATIONS, disputes; quarrellings.
ANALOGOUS, similar; bearing a resemblance.
ANTIPODES, directly opposite.
APPEARANCE, appearance.
AQUATIC PLANTS, water plants.
ARTLESS, simple and unassuming.
ASCRIBED, attributed; given credit for.
ASSOCIATED, connected.
ATTENDED, shown; proved.
AUDIENCE, a hearing.
AUDITORS, hearers.
AXILLA, the armpit.
BAIZE, a coarse, woollen material.
BEAR AN AFFINITY, resemble; are related.
BRACKISH, saltish.
BIG-OF-WAR, a two-masted warship.
BROOK, put up with.
BUSH, shrubs and stunted trees growing thickly together.
CADAVEROUS-LOOKING, of a sickly appearance; like a dead body.
CARNIVORA, flesh-eating animals.
CATTLE LIFTING, the stealing of cattle.
CAVALCADE, a procession of people on horseback.
CCELERITY, rapid movement.
CHRONIC DYSENTERY, a disease of the bowels, lasting for a long time.
CIRCUMTEXT, to go round.
COLLOQUY, a conversation between two or more persons.
COMA, stupor.
CONCENTRIC RINGS, one within another, having the same centre.
CONCOURSE, a gathering.
CONDUCTIVE, helpful; of advantage.
COUNTERPART, an exact resemblance.
CURIOUSITY, greed; covetousness.
CURRICULUM, a course of study.
CYCLE, a period of time (during which certain events occur regularly).
DEBILITATING, weakening.
DENUDED, stripped.
DEUNCIATIONS, threatenings.
DEPUTED, appointed; set apart.
DESSICATION, a drying up.
DETOUR, round about way.
DEVOLVED ON, passed on to.
DIALECT, language of that district.
DISINTERESTED, unselfish.
DIVINE, make out.
DOTAGE, weakness of old age.
EARNEST, proof; pledge.
EFFEMINATE, like a woman.
EFFLORESCENCE, changed to powder.
EFFLUVIA, bad odour or smell.
ELEPHANTINE, like an elephant.
EMACIATED, extremely thin.
EMACIATION, a wasting away.
ENGROSSING, absorbing; occupying fully.
ENLARGED, increased.
EPIDEMIC, an infectious disease attacking a number of people in one district, about the same time.
ERADICATE, wipe out completely.
EVANESCENT, not lasting; fading away.
EVESCK, show plainly.
EXTINGUISH, made just when required; not prepared.
FAHR., Fahrenheit.
FANTASTICALLY, extremely elaborate; according to whims and fancies.
FELINE, cat-like.

FELLOW, the rim of a wheel.
FLACCIDITY, softness; flabbiness.
FORAY, a sudden attack on an enemy to obtain plunder.
FORMAL PRESENTATION, an introduction amid much form and ceremony.
FROTH, fern-like leaves.
FRONTAL, the forehead.
FRUSTRATED, defeated; thwarted.
FUNGUS, pl. of "fungus," a soft, spongy growth, like the mushroom.

GAME, wild animals and birds useful for food. [NOTE.—"Big game" is wild animals hunted for sport only.]
GIRT, surrounded.
GREGARIOUS, flocking together; here, eating in large companies.

HABITAT, particular or natural abode.
HALF-CASTE, a person whose parents are of different races.
HARBOURING, sheltering.
HERBIVOROUS, feeding on grass and herbs.
HOMOGENEOUS, of the same kind.
HORDE, wandering tribe.

IDENTIFY, recognize.
IMBUED, impressed; full of.
IMMUNITY, freedom from harm.
IMPACTED, firmly and tightly fixed.
IMPEDIMENTA, luggage.
IMPETUS, force.
IMPOLITIC, unwise.
INCANTATIONS, words and songs used as charms in witchcraft.
INCISORS, cutters; the front teeth.
INCOHERENT, disconnected; difficult to understand.
INCRUSTATION, a crust-like covering.
INCUBATION, sitting on the eggs to hatch them.
INITIATION, entrance ceremony.
INSIGNIFICANT, small in size.
INSIPID, tasteless.
INTERMISSION, stopping for a time.
INTRACTABLE, unmanageable.
INVULNERABLE, proof against.
IRRIGATE, to water the land by artificial means.

JAVELIN, a dart; a small spear intended for throwing.
LACERATION, a tearing of the flesh.
LARVÆ, the caterpillar state of insects.
LASSITUDE, weariness.
LAY THE SPIRIT, cause it to rest.
LEGUMINOSÆ, like the pea and the bean, the seed vessel having two valves.
LIBEL, untrue report.
LIGAMENT, the strong substance which connects moveable bones, and helps to form joints.

MAGNANIMOUSLY, with ease of mind.
MANDIBLES, the outer jaws of an insect.
MARAUDERS, plunderers.
MAXIMUM, greatest.
MEAD, a drink made from honey.
MELANCHOLIC NATURE, low-spirited; gloomy; easily depressed.
MEMBRANE, a thin skin which covers different organs of the body.
MERMAN, a creature of fable, half man and half fish.
MORAL SUSCEPTIBILITY, sensitive feelings about right and wrong.
MORTARS, vessels in which substances are pounded by means of a pestle.

NARCOTIC, stupifying.
NEGOTIATION, bargaining.
NOMADS, wandering people.

OBLIVIOUS, unconscious.
OCRE, a kind of reddish earth.
OPHTHALMIA, inflammation of the eyes.
ORIFICES, openings.
OVA, eggs.

PALIS, pieces of wood pegged on over the bad place.
PALLIATIVE, something soothing.
PARASITICAL, living on another.
PAROXYSM, violent action.
PASSPORT, a written permission to pass through a foreign land.
PEDESTRIAN POWERS, walking abilities.
PENANCE, punishment.

- PENFUL**, Pen is an old word for a "quill." *La penna*, a wing.
PERCOLATE, filter through.
PERENNIAL, coming up year after year.
PERVICIOUS, harmful.
PERQUISITES, things given, or allowed to be taken, as a special privilege.
PERTURBATION, excitement, uneasiness.
PESTLE, an instrument used for pounding substances in a mortar.
PHENOMENON, an unusual occurrence, something out of the ordinary course of events.
PHYGNOMONY, features, countenance.
PLACIDITY, peaceful feeling.
PLAINTIVE DRIFT, a sorrowful song.
PONTIFEX, foretold.
POTTERED, a small piece of earthenware.
PRECIPITATELY, suddenly and rapidly, with a headlong rush.
PREDOMINANT, chief; ruling.
PREPARED HIS SUIT, made an offer of marriage.
PROBOSCT, a trunk-like extension at the mouth.
PROPELLED, inclination.
PROPTIATE, to gain favour.
PROPTIATED, had a present given to her.
PROSECUTING, pursuing, indulging in.
- RAMIFICATION**, a branching out.
REMUNSTRANCE, protest.
RESIDUUM, that which is left.
RITES, religious services.
- SACREDNESS**, great care and veneration for.
SALUBRITY, healthiness.
SECRETED, efforts, separates from the blood.
SERIOUS DEPORTMENT, earnest and thoughtful behaviour.
SERPENT, bush like.
SLOTTING, the coming away of the dead parts of a worm.
SPOON, the track or trail of an animal.
STALK, to hunt; to approach warily so as not to be detected.
- STAMINA**, strength.
STOCKADE, a defence made of stakes driven into the ground.
SUBSEQUENTLY, next, afterwards.
SUBSIDIARY, one within the other.
SUBSISTING, living.
SUCCELENT, juicy.
SUPERANNATED, disqualified by old age.
SCOFFED, over feeding, having had too much to eat or drink.
SKATHED, closely folded round.
SYLVAN, well wooded.
- TANK**, a storage-pond for drinking-water.
TARTAN, a woollen material, woven in checks of various colours.
TWEE, gold or silver threads woven together for decorative purposes.
TRADITION, a story handed down from generation to generation by word of mouth.
TRANSVERSE FURROW, a crack at right angles to the direction of the river.
TRENDS, turns.
TERRIPS, having knob-like roots, like the potato.
- UNGUENTS**, ointments.
UNION, all together; agreement.
UP THE WIND, against the wind.
- VERANDAH**, a covered balcony in front of a house.
VENTRINE, backless.
VERTICILLUS, varietal, stream.
VIRTY OF PATERNITY, right of jurisdiction.
VIRIA, power.
VIR LIT, the one immediately in front; face before (praised see).
VIVIFICATE, about out.
- WAD**, the channel of a water course, which is dry except in the rainy season.
WAD, the woven material.
WATERS, the ridge between the skiffers and back of a horse.
WATERS, wood.
WAT, the threads crossing the warp.

PRINTED BY

E. J. ARNOLD & SON, LTD., AT THEIR WORKS, BUTTERLEY STREET,
HICHALEY LANE, LEEDS.